The Christian Century

PUBLISHED WEEKLY

I Refuse to be 'Organized'!
By Raymond A. McConnell

Integration in Arkansas
By Stephen Stephan

Missionaries Walk on Eggs
By Stewart Meacham

You Can Open the Door
An Editorial

NOVEMBER 24, 1954

In This Issue

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Coming Events

Nov. 25. Thanksgiving Day.
Nov. 25-27. Association of Lutheran Seminarians, Dubuque, Iowa.
Nov. 25-Dec. 25. Worldwide Bible Reading (American Bible Society).
Nov. 27. National Council of Churches' General Board Meeting, Boston.
Nov. 28. Advent Sunday.
Nov. 28. Chicago Sunday Evening Club; Richard C. Raines, speaker (4-H Club Night).
Nov. 28. American Baptist Convention Every Member Canvass Dedication Sunday.
Nov. 28. N.C.C. Division of Christian Education Youth Work Institute, Worcester, Mass.
Nov. 28-Dec. 3. N.C.C. General Assembly, Boston.
Nov. 30. Institute for Religious and Social Studies, Jewish Theological Seminary, New York city; themes: "Crises and Inquiries," "Contemporary Patterns of Faith," "Literary Presentations of Great Moral Issues"; Gerson D. Cohen, Charles Donahue, Whitney J. Oates, speakers.
Nov. 30. American Bible Society Advisory Council Meeting, Bible House, New York city.
Dec. 5. Chicago Sunday Evening Club; David E. Lilienthal, speaker.
Dec. 5-6. American Baptist Convention State and City Secretaries Meeting, Green Lake, Wis.
Dec. 6-9. Disciples of Christ United Promotion and Planning Meetings, St. Louis.
Dec. 7. American Baptist Convention Home Missions Agencies Meeting, Green Lake, Wis.
Dec. 7. Institute for Religious and Social Studies, New York city; Moses Hadas, Charles Donahue, Edgar Johnson, speakers.
Dec. 12. Universal Bible Sunday.
Dec. 12. Chicago Sunday Evening Club; Benjamin E. Mays, speaker.
Dec. 13-15. Methodist Negro College Presidents Meeting, Nashville.
Dec. 14. Institute for Religious and Social Studies, New York city; Stringfellow Barr, John Herman Randall, Jr., Henry Hatfield, speakers.
Dec. 14-16. N.C.C. Joint Department of Stewardship and Benevolence Semiannual Meeting, Springfield, Ohio.
Dec. 14-16. National Lutheran Council Conference on Mobility (Division of American Missions), Detroit.
Dec. 19. Chicago Sunday Evening Club; Christmas Oratorio and Devotional Service.
Dec. 25. Christmas Day.
Dec. 26. Chicago Sunday Evening Club; E. Stanley Jones, speaker.
Jan. 2. Chicago Sunday Evening Club; Billy Graham, speaker.
Jan. 2-7. Religious Radio-TV Workshop (N.C.C. Broadcasting and Film Commission), St. Louis.
Jan. 2-9. Universal Week of Prayer.
Jan. 4. Institute for Religious and Social Studies, New York city; Cyril C. Richardson, John Herman Randall, Jr., Edward Davison, speakers.
Jan. 4-5. N.C.C. Broadcasting and Film Commission Annual Meeting, New York city.
Jan. 6. N.C.C. Division of Foreign Missions Africa Committee Meeting, New York city.
Jan. 8-10. Association of Methodist Theological Schools Meeting, Cincinnati, Ohio.
Jan. 9-14. Religious Radio-TV Workshop (N.C.C. Broadcasting and Film Commission), Denver.
Jan. 10-11. National Association of Methodist Schools and Colleges Meeting, Cincinnati, Ohio.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXI CHICAGO, NOVEMBER 24, 1954 NUMBER 47

EDITORIAL

1954 Thanksgiving Proclamation

BY THE PRESIDENT of the United States of America: A Proclamation. Early in our history the Pilgrim Fathers inaugurated the custom of dedicating one day at harvest time to rendering thanks to Almighty God for the bounties of the soil and for his mercies throughout the year. At this autumnal season tradition suggests and our hearts require that we follow that hallowed custom and bow in reverent thanks for the blessings bestowed upon us individually and as a nation. We are grateful that our beloved country, settled by those forebears in their quest for religious freedom, remains free and strong, and that each of us can worship God in his own way, according to the dictates of his conscience. We are grateful for the innumerable daily manifestations of divine goodness in affairs both public and private, for equal opportunities for all to labor and to serve, and for the continuance of those homely joys and satisfactions which enrich our lives. With gratitude in our hearts for all our blessings, may we be ever mindful of the obligations inherent in our strength, and may we rededicate ourselves to unselfish striving for the common betterment of mankind. Now, therefore, I, Dwight D. Eisenhower, President of the United States of America, in consonance with the joint resolution in Congress approved December 26, 1941, designating the fourth Thursday of November of each year as Thanksgiving Day, do hereby proclaim Thursday, November 25, 1954, as a day of national thanksgiving, and I call upon all our citizens to observe the day with prayer. Let us demonstrate in our lives our humble thanks to God for his beneficence in the year which is past, and let us ask his guidance in the year to come.

Man Walks toward The Sunlight

ONE OF THE TRADITIONS of British public life is the annual speech made by the prime minister at the lord mayor's banquet in London's Guildhall. More than usual sentiment was stirred by the speech this year, for the thought was in every mind that it might be the last time Sir Winston Churchill would address the Commonwealth, and the world, under such circumstances. As a consequence, the hope held out by the aging Churchill for a lessening of the tensions between nations and a discovery of the road to lasting peace brought a lift to the human spirit everywhere. Affirming his faith in the possibility of coexistence with the communist nations, Sir Winston declared that "we might even find ourselves in a few years moving along a broad, smooth causeway of peace and plenty, instead of peering around on the rim of hell." Significantly, only the day before the President of the United States had held out similar encouragement to his countrymen. In a moving address at the convention of the National Council of Catholic Women, President Eisenhower, along with an appeal to mothers to inculcate devotion to peace in their children during their formative years, coupled another expression of hope for the world's future. "The possibility of permanent peace," he said, "is more promising than at any time in recent years." And again: "The terrible specter of war looms less threateningly over all mankind." In the same speech and at a later press conference the President minimized the shooting down of an American B-29 by Russian MIGs off the Japanese coast, and indicated a friendly state of suspended judgment toward recent peace moves from the Kremlin. The well informed *Washington Post and Times-Herald,* in an article by its star reporter, Chalmers M. Roberts, gives particulars of the way in which President Eisenhower has acted recently to damp down the bellicosity of a majority on the joint chiefs of staff and to establish the policy of his administration as determined adherence to peace unless there is outright and avowed attack on this nation or on nations it is pledged to defend.

Man Walks toward The Shadows

YET WHILE MANKIND responds gratefully to every such indication from those in high places that the threat of imminent war is fading, the encompassing cloud of fear is not dissipated. Such peace as the world knows today, or seems likely to know for years ahead, rests largely on the precarious restraint of weapons so dreadful that, as Air-force Secretary Talbott said at the tomb of the unknown soldier on Veterans' Day, they can "lay waste an entire continent, men, women, children, even the beasts and vegetation," they can wipe out a "whole civilization . . . in a single night." Only the week before he spoke his words of hope at the Guildhall, Sir Winston Churchill told the House of Commons that there is reason to believe that testing atom and hydrogen bombs has "cumulative" effects, so that the detonation of an "undue number" would render the world's very atmosphere a peril to normal human existence for 5,000 years. What is an "undue number"? The British prime minister did not say, and there are indications that the scientists whose apprehensions he was

reflecting do not know. But a suggestion of the danger may be found in the figures which *Kirche in der Zeit,* organ of the Evangelical Church in the Rhineland, gives in its October number regarding births in Hiroshima. These, it says, have been issued by the National Congress of Japanese Midwives. Of the 30,150 children born in Hiroshima since the atom bomb fell, 4,282 (one in seven) were abnormal, 471 stillborn, 181 pregnancies had to be prematurely terminated. Of the abnormalities, 1,046 children were born with degenerate bone structure, muscles, skin- or nerve-system; 429 with deformed noses or ears; 254 with deformed lips or tongues; 59 with split palates; 243 with deformed inner organs; 47 with deformed brain; 25 without brain; 8 without eyes and eye-sockets. Pre-bomb Hiroshima experienced a comparatively small rate of abnormal births. The Hiroshima bomb, remember, was such a small affair that atomic warriors today deride it. But when one reads such a report, it is not hard to understand why Albert Einstein says that if he had his life to live over, he would choose to be a plumber or a peddler rather than a scientist.

Trying to Make McCarthy A Catholic Martyr

ON THE SUNDAY before the Senate was to reconvene to consider its special committee's recommendation to censure Senator Joseph R. McCarthy, a deliberate attempt was made to make the Senate's proceedings out to be an anti-Catholic attack on a noble Catholic layman. This miserable play to the bigotry galleries was staged in circumstances intended to create the impression that it had the approval of Cardinal Spellman. After attending mass at St. Patrick's Cathedral in New York, members of the Catholic War Veterans marched to a near-by hotel for a communion breakfast. There they were addressed by Msgr. Edward R. Martin, who recently retired as chief chaplain of the First army and is now pastor of a church in the Bronx. Msgr. Martin, according to the *New York Times,* told the veterans that he was there as the official representative of Cardinal Spellman and said that the cardinal, if he could have been present, would have urged them to "keep on . . . carrying the message of the [Roman] Catholic Church by patience, fortitude and courage—the same kind of courage that McCarthy has." Then he continued: "Joe is a really sincere Catholic. I personally know that over $5 million has been pooled to kick Joe out of the Senate, and that's only a small portion of what's pouring into Washington. The reason is solely because of his Catholic ideals." Since the monsignor provided no proof of his charges, either at the veterans' breakfast or since, they can be dismissed as a farrago of deceptions. But his effort to inject the religious issue into the McCarthy proceedings was an outrageous assault on national decency. If a prominent Protestant claiming to be the official representative of Bishop Oxnam or Bishop Sherrill had said that McCarthy's "Catholic ideals" made him a fit subject for censure, imagine the outcry that would have followed. And rightly. There has been very little press comment, however, on Msgr. Martin's proclamation that the Wisconsin senator is a Catholic martyr. The silence may reflect uncertainty as to how straight the monsignor's speech came from the cardinal's mouth. But we are confident that thoughtful Roman Catholics, clerical and lay, will repudiate with disgust the whole unsavory business.

Mutual Security For Formosa

ALL OF A SUDDEN, with the elections past, the state department started to uncover its recent negotiations with the Chinese Nationalists on Formosa. The visits John Foster Dulles and his assistant secretary for Far Eastern affairs, Walter Robertson, made to Chiang Kai-shek in September and October naturally stirred up interest and speculation. It had been surmised that they had something to do with the suspension of Nationalist air attacks on the Communist-held mainland. (See "Has Formosa Been Neutralized?" in the Century for November 3.) But the appearance of George Yeh, Chiang's foreign minister, in Washington early this month started rumors that something more formal was in the wind. Substance has now been given these rumors by an announcement from Henry Suydam, the state department's press officer, that the United States and Chiang Kai-shek governments are in the preliminary stages of negotiating a mutual security treaty. "Mutual security" seems a curious term to use under present circumstances. The mutuality would be pretty one-sided. On the part of Chiang, the state department suggests, it would consist of a pledge not to invade the mainland—something the Nationalists would not do anyway without U.S. assistance. And on the part of the United States it would carry a blanket promise of American defense of Nationalist-held islands. *Time* (November 15) says this "defense umbrella" might cover "more than Formosa and the Pescadores," though perhaps not all the string of the tiny Nationalist-occupied islands which run up the China coast almost to the mouth of the Yangtze. The state department argues that, having given mutual security promises to Australia, New Zealand, the Philippines, Japan, South Korea, Pakistan and Thailand, our old and reliable ally, Chiang Kai-shek, deserves a similar guarantee. There are factors involved in this pending alliance, however, which make it far too important to be handled in an executive agreement. A document of such moment needs to be a treaty, and it needs to be considered and ratified (or turned down) by the Senate.

Yoshida Paints Picture Of Asian Realities

WE KNOW what some Americans will say about the visit of Japan's Premier Shigeru Yoshida to Washington and the speech he delivered before the National Press Club there. "Just another panhandling foreigner," they will say, "who's trying to stay in office at home by bringing back the American bacon." And this is true to the extent that Premier Yoshida was undoubtedly in Washington on a quest for more economic aid for Japan, and that his position in Tokyo grows increasingly precarious. Nevertheless, his speech was the clearest and soundest brief analysis of the Asian crisis we have seen, and Americans who want the communist tide held back in Asia will ignore it to their later sorrow. Mr. Yoshida knows that the communist prob-

lem in Asia is primarily economic, not military. It is a problem which concerns the conditions under which the common people live, and this in turn concerns the rate of capital investment and production increase. Conditions are too unstable at present to hope for private investment from abroad. Meanwhile, Communist China by ruthless pressure on its people is piling up capital investment at twice the rate of the rest of southeast Asia. If this keeps up, China will presently exert an economic "gravitational pull" the other Asian nations will not be able to resist, and they "will fall to the communists without a struggle." How can this be prevented? Mr. Yoshida told his Washington listeners that the answer would be an Asian counterpart of the Marshall plan, which rescued western Europe from economic collapse. He admitted that through the world bank, the Foreign Operations Administration of the U.S. government (Point Four) and the Colombo Plan they have recognized the urgency of the economic crisis and are trying to do something about it. But he warned that the $400 million they are providing annually for capital investment in the noncommunist Asian nations is at least ten times too small to do what is essential. Many will throw up their hands at the mere idea that this country—with a bit of help from others—should consider a $4-billion-a-year Marshall plan for Japan and southeast Asia. A limited "police action" in Korea cost about as much, and accomplished no more than preservation of a military stalemate.

Nehru Resigns Congress Party Presidency

TWO THINGS have happened in India since Prime Minister Nehru returned from Peiping, and both may have grave import. In the first place, the state of Andhra has thrown out its Congress party ministry and a coalition government with the Communists in the driver's seat is in prospect. The Communists, who are probably the strongest single party in this linguistically segregated state, followed a typically cynical line in bringing about the downfall of the Congress ministry. Despite their avowed puritanism, they combined with elements revolting against the Congress policy of state prohibition. But if they hadn't wriggled into office on the liquor issue, they would have found another to serve the same purpose. This makes two southern states where the Communists now have the upper hand—Travancore-Cochin, India's most Christian state, is the other—and it looks more and more as though most of south India may soon be Red. The second development came with the acceptance by the executive committee of the national Congress party of Mr. Nehru's resignation as party chief. He will step out at the party's convention in January; his place will be taken by a relatively young man, U.N. Dhebar of Saurashta state in western India. Nehru is not retiring from the prime minister's post, though he seemed to try to do that also at the meeting when he relinquished leadership of the ruling party. Congress party leaders would not consider such a retirement. They knew that it would confront India with the prospect of almost immediate chaos. It remains to be seen, however, whether Nehru's departure from Congress party leadership may not eventually produce chaos. It comes at a time when the party, having lost its original basis of cohesion by the grant of national independence, is breaking up internally on subsequent domestic issues. If India is presently plagued with a jumble of splinter parties, only the Communists stand to profit. Yet without Nehru to hold the now controlling Congress party together, such internal fission is probably not far off.

Elect Montgomery to Head Disciples

FOR THREE REASONS the election by the recent Miami convention of Riley B. Montgomery to the presidency of their International Convention marks progress among the Disciples of Christ. They are worth noting, entirely aside from President Montgomery's long and distinguished career as a leader in higher education, which would have made his selection a natural one in any event. First, the Disciples plan to hold no convention in 1955, making way for a world assembly in Toronto. So this choice was for a two- instead of the usual one-year term. Second, the election of Dr. Montgomery constitutes recognition by the Disciples of the new importance attained by a number of their theological seminaries, including the College of the Bible of Lexington, Kentucky, which he heads. In recent years seminaries in Indianapolis, Enid, Des Moines and Fort Worth, in addition to that in Lexington, have raised their standards and increased their student bodies until they are now rendering an invaluable and deeply appreciated service to the life of all the churches. Third, the election of Dr. Montgomery constituted a reaffirmation by the Disciples of their commitment to the ecumenical conception of church life, here and overseas. He came to the Miami convention directly from Japan and the Philippines, where he headed a commission which endorsed and commended the action of mission-supported churches in identifying themselves with the united churches in those countries. Such action on the part of Dr. Montgomery was entirely consistent with a lifetime of interest in and support for Disciples participation in the ecumenical movement. By making him its president, the International Convention placed the stamp of its approval on the report of his commission and on the ecumenical missionary policy it recommended.

Von Neurath Released From Spandau

SPANDAU PRISON's gates opened on November 6 to release Constantin von Neurath, foreign minister under Hitler, and one of the seven nazi war criminals who have been under four-power custody there since the Nuremberg trials. It was in our January 28, 1953, issue that this paper, relying on facts furnished by the National Council for the Prevention of War, first asked for clemency for Dr. von Neurath, who was past 80, virtually blind and stricken with severe angina pectoris. The reply then was that the Americans, British and French would be glad to lighten the severity of Neurath's treatment or even release him, but the Russians were adamant, so nothing could be done. Now the Russians, wooing Germans, proposed that Neurath be freed; the others agreed . . . and the Russians

get the credit. ¶Last spring there was a good deal of comment, in which this paper joined, about things being printed in *Ecclesia,* the organ of Spain's Roman Catholic hierarchy, on the aloofness of Spanish workers from the church and on Franco's press censorship. *Ecclesia,* it was explained, is the only publication in Spain not subject to this censorship. Now it comes out that the editor, Father Jesus Iribarren, was suspended by Cardinal Pla y Deniel of Toledo in July, and dismissed at a meeting of the entire hierarchy in October. This, however, has not yet been made public in Spain. ¶The death of Howard W. Odum, professor of sociology at the University of North Carolina, inspires reflection on how much one person can accomplish if sufficiently courageous, determined and wise. If the south is moving fast into a new day of racial relationships—and it is—Dr. Odum probably had more to do with starting the change than any other man, organization or factor. ¶Thirty-four of the 37 young Copts arrested for kidnaping the Coptic patriarch from Cairo (see the Century for August 11 and October 27) have been freed. The three others are to be tried.

A Council—of Churches!

WHAT IS the National Council? No question is more important as its third General Assembly meets in Boston. Four years ago this agency was established as the National Council of the Churches of of Christ in the United States of America. That was the name and that was the reality of the organization set up in Cleveland in 1950. A council of churches was what it was universally assumed to be until recently. But lately members of the American churches have been informed that this name of the organization is a misnomer, that its purpose has been misunderstood, that it is something else altogether. It is time this matter were settled.

I

We are told that the National Council is not a council of churches, but a council of denominations. Nobody has taken the trouble to explain why, if this was the case in 1950, the organization came to be described as a council of churches. Nobody has yet proposed to change the name to the "National Council of Denominations," although this would be a logical development at Boston in view of recent declarations. Perhaps the council's designation should be refined still further; maybe the name should be the "National Council of Denominational Executives." That at least would have the merit of accurately describing what is really meant when it is said that the churches in the National Council are not the churches which hold membership in the constituent denominations. For it is affirmed that the council completely lacks access to these churches, except on sufferance of the denominational executives. It is even implied that there is some sort of agreement or understanding to this effect.

We wonder at times whether N.C.C. board members realized what they were doing when, in setting down the "primary consideration" that was to govern them in making their recommendation for permanent location of the council's headquarters, they placed this changed interpretation on the nature of the council. Yet the words they wrote were clear: "The primary consideration . . . has been the importance of being in close proximity to the headquarters of the churches and their boards as compared with the importance of being at the center of church population. Here it seems clear that we must be guided by the above stated fact that *the National Council is a council of member denominations.*"

At the only denominational gathering to be held since the N.C.C.'s General Board approved the recommendation of its Committee of Ten, the International Convention of Disciples of Christ, the spokesman of those supporting the General Board's decision emphasized precisely this change in the conception of the National Council's nature. It must be borne in mind, said the Rev. Paul Kennedy, Jr., that the National Council "is a council of denominations, not of churches." (See the Century for November 10, page 1359.)

We believe this new emphasis twists and distorts the purpose and function of the National Council, and that it requires correction at the coming Third Assembly. It is not difficult to see how the distortion came about. The broad, ecumenical conception of the National Council was sacrificed to win the battle in the General Board to locate the organizational headquarters in New York. That decision was a mistake, and the passage of each national census and the growth of American religious life will reveal how great a mistake it was. But the N.C.C. could still function as a national council of churches, even though handicapped by a peripheral location, providing its conception of its nature and mission remained clear and definitive. It is this which has been brought into jeopardy, and it is this which must be recovered.

II

Somebody says that the point is semantic and nothing more. It is reasoned that the National Council is a council of denominations and the denominations are churches, so what is actually a National Council of Denominations can be called a National Council of Churches. The name is preferable because church people like it. This sort of verbal sleight-of-tongue is not uncommon in ecclesiastical circles. But what are the realities?

Nobody is attempting to ignore the fact that American church life is compartmentalized into denominations, or to build the National Council up into a superdenomination which will overwhelm its constituent members. But what is a denomination? It consists primarily of Christian believers. How fond convention orators are of saying that the National Council is an association of churches having 35 million members! The denomination consists secondarily of local churches. How often we are told that the member denominations of the National Council have 143,000 of them! In the third place, the denomination consists of some kind of connectional structure, which relates the churches within the communion to each other and, in the case of member denominations of the National Council, to the churches of other denominations. All denominations have this connectional structure; those who pretend they do not are only leaving the door open for irresponsible behavior.

Those who insist that the National Council is in its essence a council of denominations say the denominations established the council. The point is obvious, and is a better one than they perceive. In each case, it was the *whole* denomination which authorized the establishment of the council, not just its connectional structure. Each member-denomination referred the question to its members in their churches by the channel of reference through which the denominational decisions habitually flow. Each received back from them a mandate to enter this new, specialized and carefully defined form of Christian fellowship and cooperation. It was the *churches* which acted to form the National Council, and they established it as a *council of churches.*

Now we are told that the National Council is nothing more than a council of denominational headquarters executives. Important decisions are based on that conception and more will be based on it if the churches do not act to recover their own creation. They will be inspired to do so if they will reread the message "to the people of the nation" issued by the constituting convention at Cleveland. Among other things the representatives of the churches then said: "We of the National Council of the Churches of Christ in the U.S.A. begin our work in humility as we see the magnitude of the task ahead. . . . But this we have done: By God's grace, we have forged an implement for cooperation such as America has never seen before. Into it have been poured the thoughts of wise and noble men and women, the prayers and consecration of the faithful, and the longing of all the participating churches to serve the spiritual needs of all the people. The council is our churches in their highest common effort for mankind."

III

Is this magnificent conception to shrink to dimensions compassable by 30 denominational executives? It will unless the churches act. How can they act to recover for all the churches what they created through action by their denominations acting as a whole?

In the first place, they can impress upon their representatives at the meeting in Boston that they regard the General Assembly of the National Council as no rubber stamp for the General Board, no mass meeting for what is called inspiration, no convention for promotion, but as what the National Council constitution says it is: "The governing body of the council shall be a General Assembly." Delegates to this meeting should be prepared to carry full responsibility for everything the council does, for the General Assembly is legally, constitutionally and morally responsible for the whole work and all the decisions of the National Council.

How can members of the governing body of this National Council of Churches carry out the important obligations with which they are entrusted? Certainly not by arriving late and leaving early, as certain bishops habitually do. Certainly not by permitting the status and effectiveness of the General Assembly to be whittled away, which is the present tendency. For example, it is now assumed that the General Assembly will do as it is told and vote to meet every three years instead of every two years. What is this but a move to weaken the capacity of the General Assembly to be "the governing body of the council"?

How does it happen that the same churchmen who insist that the National Council is a young, frail and tender organization which requires that its headquarters be in New York where it can receive daily counsel from the wisest denominational leaders (i.e., themselves) are those who are most insistent that the General Assembly meet triennially? It could be that the reason is that the General Assembly is not as easily controlled as is the General Board, which is much smaller and which meets five times a year.

Members of the governing body of the National Council cannot escape their responsibility, which is to shoulder accountability on behalf of the churches for all that the National Council is and does. We cannot see how the General Assembly can refuse to acknowledge and discharge its responsibility for the location of the headquarters of the National Council. If the General Board is to be the "governing body of the council," then the constitution should be amended to make that explicit. Until it is so amended, the General Assembly is responsible and should act to carry out its accountability.

Those who like to think of the National Council as a council of denominations, which means a council of denominational executives, would find it congenial to make the General Board the governing body of the council. That body could be developed into a cozy club, something like what the United States Senate tends to become at times. Some denominations might find that acceptable, since their own connectional structure is of that type. But most of the member-churches of the National Council, and certainly most of those who are not but should become members, are not so minded. They require a General Assembly to act in behalf of the entirety of their denominations, and to be a symbol of the fact that the National Council is and must remain a council of churches.

You Stand at the Gate to America

ON OCTOBER 26 a chartered plane bearing 70 church-sponsored refugees flew out of the sunrise and landed in New York. To its passengers their arrival meant the fulfillment after long deferment of passionately held hopes, the answers to prayers prayed over and over. To gain a seat in that plane, each had to win a notable victory of faith over disillusionment. And others had hoped, worked and prayed for them. The coming of the 70 was for these an achievement of Christian love in spite of innumerable obstacles. For this was the first mass arrival of refugees since Congress passed the Refugee Relief act of 1953.

On the day following their arrival the 70 were guests of honor at a gathering of 150 church people, called together by Church World Service. None of those present, including several government officials, will soon forget the almost unbelieving joy of the new arrivals. To some in that company refugees had previously been statistics, or "problems," or "security risks." Now, suddenly, they became persons like themselves. Everyone was deeply moved. One of the newcomers said: "The gate to America is small, but once

you get through, there is so much freedom inside. Thank you, brothers and sisters of America."

I

The gate is small, but the arrival of the 70 proves it may still swing open to refugees who can qualify. The churchmen who welcomed the 70 to New York and an even larger number of church leaders who met in Chicago on November 12 are resolved to stand at the gate to help such refugees enter. They are starting a new effort to gain entry for that portion of the 35 million homeless people in the world whom Congress says we may receive. They need and should receive help from all over America.

At both meetings church leaders gave to Church World Service their personal assurances of jobs and housing for one or more refugees. Thirty signatures were presented to the New York meeting on a scroll which read: "We back the Refugee Relief act. We are backing our own church resettlement program. We want to give an assurance—personally." That is the spirit which will make possible the resettlement in this country of 209,000 refugees as provided by Congress.

Government officials came to both meetings. They have become alarmed because so few refugees have entered under the 1953 act, and they are being held responsible. Scott MacLeod of the department of state, who is responsible for the administration of the Refugee Relief act and for coordinating the various agencies which must cooperate to make the law work, spoke to the Chicago meeting. "The government has been building an assembly line," he said. "Until now it was not complete. Now we are ready to roll. We need assurances." His last remark referred to the fact that church people had stopped accepting sponsorships for refugees. They had become convinced that the Refugee Relief act would not work and was not intended to work, except to keep refugees out of the country. They had grown weary of having their humanitarian efforts frustrated by security-obsessed officials.

But now the law has been amended and liberalized. These changes went into force on August 31. The word has gone out that President Eisenhower expects those who administer the law, the expressed intention of which is to admit 209,000 qualified refugees, to find ways under the law to admit 209,000. As one result, the state department has made Antonio Micocci deputy administrator of the resettlement act. Mr. Micocci has the confidence of Roland Elliott, director of immigration services of Church World Service, and of others who are concerned that the compassion of American Christianity shall render real help in this situation. The deputy administrator says that the government can and will expedite the arrival of refugees as assurances of jobs and housing are made available.

II

The arrival of the 70 is the best indication we have yet seen that this is true. As amended, the 1953 law is workable. It is complicated, but there is a reason, and usually a good reason, for each provision. For example, it has eliminated the provision for blanket assurances. Each refugee must have an individual sponsor because blanket assurances led to the immigration of groups which settled as groups and so are difficult to assimilate. Individual sponsorships, however, may be "endorsed" by an agency, which eliminates a great deal of detail and strengthens the individual sponsor in the event the refugee needs help after arrival in this country. Church World Service is recognized by the government as an acceptable endorsing agency.

Church people who are willing to provide an assurance for one or more refugees should obtain a Church World Service form from their denominational office or directly from Church World Service, 215 Fourth Ave., New York 3. Ask for Form DSR-8. Six copies are needed. The form provides places where the sponsor indicates where and how the refugee will be employed and where he will be housed on arrival. The sponsor, backed by the endorsing agency, assures the government that the refugee will not become a public charge. The sponsor need not himself provide the job or the housing. He should inform the local employment office about the job and obtain its acknowledgment that he has work to offer.

This assurance does not constitute a contract, but an assumption of a moral obligation. The administrator of the Refugee Relief act has stated that Congress did not intend to create a statutory legal obligation. The refugee is not bound to remain in the employment described, and the employer is free to discharge the refugee if he should prove unqualified or unfit for work or if economic difficulties intervene. The housing need not be permanent, but should provide the refugee a place where he can stay at least overnight on arrival in this country and an address where he can receive mail.

When the sponsor has signed the assurance form, it should be certified by a local minister. This certification means that the assurance is made in good faith by a responsible American citizen who is competent to carry out the obligation he has undertaken. It is understood that the local church, or council of churches, or recognized local committee stands ready to cooperate with the individual assurer and with the endorser, Church World Service, if help is needed. When this has been done, the assurer should keep one copy of the completed Form DSR-8. The certifying representative should keep another. Then the original and three copies, with the job endorsement of the local employment service, should be sent to Immigration Services, Church World Service, at the above address.

III

Church World Service carries on from there. There are a great many details, which will take six months or more to unravel, before the refugee can be expected to arrive. Each major community should set up an advisory service for prospective sponsors and for refugees when they arrive. Church World Service has a mimeographed book, containing samples of all forms and a full analysis of procedure, which is available for such committees. The difficulties are many, but life is at stake. The door to America is small, but any American who can qualify as a sponsor can open it to one of the world's homeless. We cannot do everything, but we can do something, and what we can do we should do.

Fred Hoehler, former UNRRA official who presided over the Chicago C.W.S. meeting, said he had participated on the previous day at the civic ceremony which welcomed thousands of new citizens to this land. He reported a former

refugee, who sat beside him, as saying: "In this great hall we have an accumulation of gratitude and hope which will repay America many times for the faith you have shown in us." Gaither T. Warfield, chairman of C.W.S. and of the Methodist Commission on Overseas Relief, reminded the church leaders who were present that the Jerusalem-Jericho road, which was the setting for the original parable of the Good Samaritan, is today crowded with refugees.

If we take Jesus' teaching seriously under the present circumstances, said Dr. Warfield, the Good Samaritan's donkey will become an airplane, and the door to the inn will become the door to America. Then the churches will set up a shuttle service, bearing those who qualify among the world's suffering and needy to the small door where stands a compassionate Christian host to welcome them. It does not seem too far-fetched an interpretation of the meaning of the parable, or too bold a hope for this Thanksgiving-to-Christmas season.

But everything depends on C.W.S. receiving enough assurances from Protestant and Orthodox church people. This agency of the churches had only 2,000 on November 12. The National Catholic Welfare Conference had over 5,000. The National Lutheran Council had nearly 2,000. It seems strange that this one confessional group can equal all the other Protestants and Orthodox in the country. Lutherans can do it because they care deeply enough to organize and act. Others can do as well. We must do as well, for a full 30,000 assurances for 60,000 persons should be forthcoming from us within the next year.

In Danger of Living

EDITOR THE CHRISTIAN CENTURY:

SIR: When Robert Louis Stevenson was dying of tuberculosis in Samoa, one of his minor irritations was a sour-visaged clergyman who pursued him like an avenging fury. One day this man wrote a cheerful note to Stevenson saying that he would like to come to see him and talk to him "as to one in danger of dying." Stevenson wrote back that if the visitor was going to talk to him as to one in danger of dying he didn't want to see him, but that he would be glad to see him if he would talk to him "as to one in danger of *living*."

There you have it, the real danger that faces all of us—the danger of living! Let's leave out the danger to others that our living involves and recall a few of the dangers to ourselves. J. B. Priestley has described it well. "I have the feeling," he writes, "that more and more books are being sold about escaping from prison with a toothpick or walking up the Amazon on stilts. That is all very well, but the most dangerous journey (because it always ends in death) is the journey of our day-to-day living."

Of course we might point out a big danger in being married. But Dr. Samuel Johnson has handled that memorably, in his classic remark to that colossal bore Boswell: "Sir, you have but two topics, yourself and me. I am sick of both." That is why marriages are hanging over a cliff on almost every other block. The pair have only two topics, me and you. And they get sick of both.

James Thurber has pointed out another danger of living in these days—what he calls the TV network look, thus: "an adenoidal dropping of the mouth and a vacancy in the eyes, as if perception had just moved out of the mind." Better check on this. Look in the mirror, even if it hurts, to see if perception has just moved out of the mind and vacancy moved in.

Here are two dangers of living—twins, you might call them, likely to occur in any family. One is the danger of going sweet as time passes. A grape-juice company advertises, "Natural sweetness with added sugar." That's what lots of people have; they surely add sugar to their conversation. Sugar—that is, too much of it—is deadly poison. If we get too sweet it affects the eyesight, and the person afflicted can see no evil or ugliness and thus really becomes, in the common phrase, "too sweet for any use."

The twin to this danger is that of going sour. As a steady diet, persimmons are as bad as cream puffs. One of the stout delusions that live on in spite of evidence is that the mere passing of the years brings kindliness and lovableness to the personality. Grandpa is always drawn with a benevolent smile. But you ought to see some of the grandpas I know! Sour as a greengage plum. One of my favorite poets, Margaret Fishback, has put it like this:

The older I grow
The meaner I get.
Don't tell me, I know
The older I grow,
Like peanuts and snow,
Like gossip and debt,
The older I grow
The meaner I get.

That must be a triolet. Anyhow, it may be true.

Then there is the danger of outliving yourself. It is sad to outlive your generation and friends. As Oliver Wendell Holmes has pictured it:

And if I should live to be
The last leaf upon the tree
In the spring,
Let them smile, as I do now,
At the old forsaken bough
Where I cling.

That is hard. This is worse—to outlive yourself. Watch your step!

Yours,

SIMEON STYLITES.

A Hymn to the Creator

Boethius, Book V—IV

IN that eternal, all things
created live a logic whose design
contrives to scale a helicline
of His disclosings. Cunning wings
that shot a labyrinth rise and dare
to pluck the corkscrew sun, and there
our laughing Icarus finds his grave
in white amplexities of a wave.
Son, son, poor Daedalus must try
the gulls' luck, landward in his flight, and the sky
distorts his judgments and his judgments drown
among the archipelagoes that turn in His crown.

BRUCE CUTLER.

Integration in Arkansas

By Stephen Stephan

FAYETTEVILLE, seat of the University of Arkansas, the first state university in the south to admit Negroes, was the first southern city to announce a policy of integration in its school system. That decision was made at a regular school board meeting on Friday May 22, a few days after the Supreme Court laid down its ruling on segregation (May 17, 1954). Today there are six Negroes among the 500 students at the Fayetteville high school. No white parent has taken his child out of the school, nor did any parent inform the authorities before school opened in September that he would send his child elsewhere. That there have been no "incidents" is the most important story to come out of the first few weeks of integration.

Church's Influence Important

Strong support for the school board's policy has come from some local ministers and church members, particularly young people. Many of the high school student leaders have been identified with active church youth organizations, and "race relations and the church" has been one of their favorite topics. Some have attended unsegregated regional and national religious conferences. The young people's organizations of the Fayetteville Methodist, Presbyterian, Episcopal and Christian churches have met together with Negroes in the United Christian Youth Movement. Thus, as one of the student leaders declared, "the youth groups in the churches have helped to destroy the feeling that Negroes would not be welcome in the high school." Again, Fayetteville Negro women have for some years participated in the program of the local chapter of United Church Women. In these and other ways the churches of the town have played a part in preparing the community for integration.

An AP photographer was at the high school on Friday September 13, when the sophomore Negro students registered, and again on the following Tuesday, when classes began. No "incident" occurred. Indeed, when "nothing happened" on the day of registration, the AP canceled the order for its wire photo equipment. One might have expected the white students to hang around and stare at the Negroes as they registered, but "they treated them just like white students," a school official said.

Nationwide News

The AP picture of Negro and white students sitting in class together appeared on the front pages of newspapers throughout the country, as proved by the numerous clippings sent to the superintendent of schools and the high school principal. Many of the clippings were sent by former pupils, with approving comment. One came from Tokyo —the front page of the *Nippon Times,* Japan's largest English-language newspaper, carrying the picture and an article on it. This was sent by a woman who formerly taught in the Fayetteville system and is now teaching English in a Tokyo missionary school operated by the United Church of Christ in Japan. "An article and a picture such as this, coming from the heart of the 'Old South,' can do untold good," she wrote. "It quietly and simply tells a nation of very intelligent people that we *do* at times practice what we preach as Christians, as educators and as lovers of freedom."

Some of the Negro students were apprehensive at first, since they were only six in a student body of 500. However, their fears proved groundless. "They seem to be getting along fine," reported the father of three of them. "When they first started they weren't sure they would like it. The worst part of it was that they didn't know any of the white students. The white students talk to them in school and hail them when going back and forth to school." The reactions of the Negro parents are altogether favorable, and save for some little skepticism such is the general sentiment of the Negro community. The parents are happy to have their children at home and under their own supervision. Formerly the school board sent Negro high school pupils away to other towns as resident students.

Five of the six Negro students are girls. Four of them are in the sophomore class (the first year in high school following junior high) and the fifth, and the one boy, are juniors. I visited a class in applied mathematics in which three of the Negroes—two girls and the boy—are enrolled. They sat together at the back of the room, though there were white students on both sides of them. At the blackboard, working side by side with white students, they did not seem self-conscious or ill at ease.

Student Acceptance

One of the white students reported that the Negro pupils are friendly and not "withdrawn." "They don't feel like they have to step aside and let you go ahead when you meet them down the hall or going through a door," he said. A teacher remarked that "they are not trying to be 'forward' with white children." Another said that they do not show any evidence of "feeling out of place." Some teachers had thought that the white students would snub their Negro schoolmates, but apparently there has been nothing of the sort. The Negro students stick together and eat their lunches apart, though they can eat in the school cafeteria if they so desire.

How do the Negroes compare with the whites as students? A Negro reporter from a Providence, Rhode Island, newspaper, visiting the school in the first week of classes, asked that question. "They are doing as well as the white students," one of the teachers told him. In general, the teachers report, their progress in school work is normal—some above the average and some below. All six of these students had attended the elementary school for Negroes in Fayetteville. One had had a year at the Negro high school in Hot Springs, 200 miles away, and another a year at the high school in Fort Smith, 50 miles away.

In announcing its decision to admit Negroes to the Fayetteville high school, the school board stated that they would be permitted to participate in all school activities.

That intention is being carried out. The junior girl is in the school chorus. All six have attended the pep rallies and football games. At homecoming time one of the Negro girls was elected by her home room as its cheerleader in an all-school pep rally competition, and her room won in a yell she had composed.

Financially Sensible

On that Friday in May when the school board cast its unanimous vote, every one of its members—all businessmen—was present. They were confronted with a tight budget which would leave a balance of not more than $150 at the end of the fiscal year. This posed a knotty problem. For several years past Fayetteville had been sending from eight to twelve Negro young people to the Negro high schools at Fort Smith (50,000 population) or Hot Springs (30,000 population). The school board paid their tuition, transportation, and board and room. Last year this arrangement cost the local school district around $5,000 for nine students, seven at Fort Smith and two at Hot Springs. But this year the Fort Smith board notified the Fayetteville board that because of the crowded conditions it could no longer take out-of-town pupils.

Meanwhile the president of the Fayetteville board had received a letter from two prominent citizens urging that Negroes be admitted to the local high school. The writers were a doctor and his wife, both known as devoted church people and both members of old southern families. (The doctor's father and his wife's grandfather were officers in the Confederate army.) The president read their letter to the board, which kept it in mind while mulling over the school district's tight budgetary problem. The answer seemed clear. The Supreme Court decision of a few days before gave the board the legal right to admit Negroes to the high school despite an Arkansas statute requiring segregation. The board decided to act. "We could see no reason to wait," one of its members said. "We knew the [Supreme Court] decision would not be reversed. We also knew we had a problem. The Negro students were entitled to an education. We thought it best to make the decision early so that white folks would know it and Negroes could plan on it." And, as another board member put it, "the decision pulled us out of a hole." The board's action was announced by Wayne White, the superintendent of schools.

Segregated Lower Grades

Fayetteville's younger Negro children continue to attend the Lincoln elementary school in the center of the district where Negroes live. There are at present 65 pupils taught by two qualified and experienced teachers. The school extends from the first through the ninth grade and hence includes one year of high school, or what in the Fayetteville system would be the last year of junior high. There is some possibility, "if all goes well," that the ninth grade pupils will be integrated in the junior high school next year. The Lincoln school is crowded, as is likewise the case in the white elementary schools. This school also functions as the town's only Negro community center.

Fayetteville, located in the Ozarks in the northwest corner of the state, is a town of 18,000, counting in the 4,000 students at the University of Arkansas. It has about 400 Negroes. Practically all the employed Negroes work in the service occupations—as cooks, maids, janitors, garage attendants and so on. Besides the two Negro teachers, there are two Negro ministers serving the community.

The town is proud to be known as the home of William Fulbright, who was president of the University of Arkansas for a short time before his election to the House of Representatives and later to the Senate. The university has been admitting Negro graduate and professional students since 1948, a move initiated by the board of trustees without court action. In that year Silas Hunt was admitted to the school of law, the first Negro to enter a state university in any of the former Confederate states since Reconstruction. Though there are only a few Negroes on the campus, Fayetteville has become used to their presence there, and this experience eased whatever shock some citizens may have felt when Negroes were admitted to the high school.

Nature of Opposition

So far there has been no organized opposition to integration in the high school. Immediately after their decision was announced in May board members received some angry telephone calls. They and the school superintendent have received about a hundred letters on the subject, many from Arkansas and some from other states, and the proportion of opinion is roughly seven approving to one opposing. The superintendent received only two letters from Arkansans protesting against the action of the board. There have been reports that some townspeople were "upset" over the matter. They thought the board had been too hasty and that it should have waited until after the Supreme Court issues its implementation decree, argument on which is set for December. A very small minority in the community are "still fighting the Civil War verbally."

The letters from out of the state seem mostly to have been prompted by the publication in newspapers across the nation of the picture of Fayetteville's mixed classes. One letter from a neighboring state declared: "No one but a nincompoop would take the steps that were taken by the Fayetteville school board. . . . The idea of a white man . . . jumping the gun in his or their hurry to destroy the nation!" Some writers referred to the Bible. From Georgia came this: "Just read in yesterday's paper where you violated God's law. . . . To think the good people in the state of Arkansas would go against the Bible and southern tradition." The superintendent has also been sent a copy of a pamphlet, *God's Plan for the Races*. However, most of these out-of-state letters endorsed the board's stand as consistent with democratic and Christian principles.

Superintendent White reports that there have been "lots of favorable reactions since school opened." The community generally approves the board's decision. Some said the Negroes would not show up when school started; some said they wouldn't stay long. But there is every indication, as one school patron puts it, that "this is permanent."

The Doom of a Warrior

NOT sword nor gunfire worked his overthrow,
But old accusing wrongs he'd done his foe
Gnawed in his memory like untiring rats,
Slackened his arm, and brought the castle low.

STANTON A. COBLENTZ.

I Refuse to be 'Organized'!

By Raymond A. McConnell

SINCE my retirement a year ago I have read a great deal about the use of leisure and have been offered considerable advice on the subject. The advice is given, no doubt, with good intentions, but most of it is useless and some of it is fallacious and even harmful. These well meaning advisers of the retired and the about-to-retire declare that to enjoy or endure leisure you must have a hobby. They advocate collecting stamps or buttons; or making furniture, which nobody wants or can stand to look at, let alone use; or gardening, when you know you can buy better vegetables cheaper than you can raise them. (Flowers are different, but I can't make them grow, so why mention them?)

These self-commissioned counselors of the aging have a point, but not a very good one. There are hobbies that belong to common-sense life if you like them, such as traveling, if you can do it without financial worry, or reading, if you can read, or visiting sick and shut-in people, if you can find some who aren't sicker after you've called. But mostly the hobby business is a racket. It robs people of leisure and makes them feel guilty if they aren't busy. Hobbies should be banished. They drive people nuts. Those who have to carry them on and those who have to fake approval of grandma's button collection or grandpa's stamp albums are alike victims. For the most part, hobbies are an abuse of leisure.

Full-Time Work Needed

Another abuse occurs when people who are approaching or have arrived at their years of leisure are enticed or coerced into joining movements. "Movements" or "causes" always need someone to do something or to raise money. We are told that women should join a club, or the League of Women Voters, or the D.A.R. if their pedigree is right, or the Sunshine Circle or Ladies' Aid. We men are admonished to move into local government, to sit on boards of improvement or take up city planning. We are pressed to attend national Rotary, Kiwanis or church conventions, or to draw up reports on juvenile delinquency, crime or taxes. Busy people haven't time for these important matters, but the lure of being a "do-gooder" makes some men of leisure leap at them like a trout at a well made fly. I claim that all this is an abuse of leisure because it is so deceiving. Only full-time, active, prolonged participation in the struggle for the better life can really do any good in community planning, reforming and uplifting.

In fact it is an abuse of leisure if a person, retired because of age and society's dictum that he is no longer really needed in his profession or occupation, is made to feel that he must "keep busy," must be doing something. American society has a guilty conscience over its failure to include the "older tenth" in any real way in the culture and the constructive life of our times. Just give the old dears (or the old devils) something to keep them occupied, to keep them out of mischief and out of the collective hair of the rest of us, so we can relax and say: "How happy the old folks are! They're so busy, and feel needed, important and useful."

"Leisure" comes from the Latin *licere,* "to be permitted"; it means "freedom from occupation and obligations; spare time, convenience, ease." Leisure is man's fifth and often final freedom, and he should be willing to fight for it—to fight his family and friends if necessary. He should take arms against this false, subversive modern culture that says a man should be ashamed not to be busy, ashamed to enjoy his leisure. Of course if a person reaches retirement without enough financial reserve to support himself, he must keep busy, must sacrifice leisure for security. But if a person reaches the time of retirement with adequate, however modest, provision to get along, then he should enjoy this freedom in his own way.

Now One Has Time

During most of our forty or fifty active working years we have little opportunity to do many things that we really want to do. In brief snatches of vacation, occasional week ends of release from the grind, we try, often desperately, to enjoy our freedom, to do the things we want to do and go the places we want to go, or to relax, stay at home and be lazy. But even in such limited snatches of leisure we have growing families to consider. Things accumulate that we want to do with and for wife and children, and many of them must go by the board while we are engrossed in earning a living. That is as it should be. That's the responsibility that goes with all good and successful living.

But one day all this comes to a natural end. The children are grown. You can't and shouldn't take on their responsibilities. You've done your job with them, good or bad, and now the best thing you can do for them is to keep out of their way. Be free of them, as they should be free of their childhood dependence on father and mother. Learn to enjoy them as persons.

Make Decisions Together

Husbands and wives face different problems in retirement. Leisure, like the life that has gone before, must be in large part a shared enterprise. More often than not it is shared in understanding and happiness. And yet I've too often seen trouble develop because either husband or wife wants to determine the family program in disregard of the desires of the other. The husband likes to travel, the wife doesn't; the wife likes frequent parties and much social life and activity, the husband doesn't; one likes the seashore, the other the mountains. So the freedom of one or the other goes on the block. That is not leisure but bondage, another abuse of leisure.

My proposal is that now at last, when the shared responsibilities are over, each should have the wisdom and graciousness of spirit to let the other do, so far as circumstances permit, what he or she wants to do, even if it means not always doing things together. Life can be very pleasant in that sort of shared freedom. Many things *can* be done

together, of course, in the normal partnership of a man and a woman. But life cannot be pleasant, and real leisure cannot exist, when one partner calls the tune and subordinates the other to his desires; it cannot exist half slave and half free. The abuses of leisure in the name of marital obligations are manifold. Leisure is to be enjoyed, not endured.

Enter Your Promised Land

So it is time for us to stand up against the counselors who have found a rich new field among the 15 million retired and aging Americans who, they think, need something to do. Let me speak to you who now, perhaps for the first time in your lives, have leisure for living. Don't trade this birthright for any mess of pottage! Don't feel that you've *got* to take on some new responsibilities and obligations. Now is your chance, your last chance, to do what you want to do. So long as you injure no one else, so long as you do not trespass against another's freedom, you should be and feel free to do as you please. If you want to go to a ball game, go; if you want to buy something you can afford but don't really need, buy it; if you want to stay up late reading or looking at television and get up at noon the next day, do it, even if someone thinks it isn't good for you. What do others know about what's good for you? If you come to a day when you just want to sit and think, or just sit, do it. If you want, at long last, to write poetry, or prose, by all means write. It just might prove good enough to print. If not, well, that's the publisher's freedom. At least you can start a collection of rejection slips.

In the story of the arrival of the Hebrews at the Promised Land, we are told that "Moses couldn't cross over." Leisure can be our Promised Land, but it takes understanding, courage and faith to cross over the boundary and enjoy the new freedom and richness of "the last of life for which the first was made." Some can't ever cross over.

The Topography of Leisure

At this point a friend asks the embarrassing question: "Just what do *you* want to do in your unabused leisure?" People shouldn't ask a question like that. It compels one to try to think of something wise and clever and not too revealing to say. The fact is, I don't want to be pinned down to an answer. Answers can become chains. But I'll take a chance or two with some safe generalities.

In the first place, I don't want to be "organized" into doing something that someone else thinks is good for the man of leisure. I don't want even my children to tell me what I ought to do to fill up my time. (Children, honor your father and your mother by assuming that they have sense enough to know what they want to do. If they don't, nobody, not even you, at this late date can give it to them.) I don't want to "be done good to at my latter end." If I find in myself potentialities for laziness that I have never yet had time to explore, I want to explore them. I've always liked people and have enjoyed sharing time and substance with them. But sometimes in my work I have had to share with people I didn't like. Now I am in the position of the clergyman who inherited $100,000. When asked what he was going to do he said: "First of all I'm going to Deacon Jones and tell him to go to hell." Brother, that's freedom!

I shall continue to find people I like, and shall try to be useful to them. I hope to be liked by some of them. Leisure will never free us from the need of belonging to and being accepted by other people. We can never really "live alone and like it." The author of the book by that title got married soon after it was published.

Then I want to try a lot of the fool things I've never had time or courage to try, like writing, carpentering, farming. (My modest desire is to be a gentleman farmer who has someone else do all the hard and dirty work.) I'd even like to invent things. When I was once laid up in the hospital by a serious accident I found it painful almost beyond bearing to be lifted from the bed to the wagon to the operating table. I thought up a wonderful idea for a relatively simple device to insure the easy and nearly painless (I hope) transfer of badly hurt patients from here to there. I won't tell you what it is because I haven't patented it yet, but it's a honey. I'd like to invent a remote-control lawnmower to be run from an easychair. Or a mechanical babysitter that wouldn't need boy friends or food from the refrigerator and would take care of children of all ages with patience, kindness, and relentless firmness and safety. You see, there are so many uninvented things that could use the time, brains and energy of a resourceful man of leisure.

Time For the Spirit

And then I'd like to be serene, wise and radiant! (That's going to be very, very tough for me.) "Be still, and know that I am God," needs more practice than I've yet given it. But I have seen and known folks who, in their serene courage in incurable illness or the limitations of old age, or in the relative inaction of retirement, were wonderful to be near. I don't mean "saints." Somehow I never could fraternize comfortably with saints. But the folks who, not in much speaking nor in constant activity, but in quiet confidence in God, in themselves and in their fellow creatures, have found and given the peace that the world can neither give nor take away—that is the kind of people I mean. There is a mission in life for those who have leisure, in just being islands of calm and peace in a world of storms, anxieties and frantic fears. Unabused leisure is a truly wonderful gift of God. Use it to be yourself, enjoy it, share it, stretch it out as long as you can, until the night comes and with it sleep.

On Learning Greek in Autumn and in Age

NOW leaves give way, and sap returns to root.
Now language too heels back upon the stem.
Translation's veil is rent that hid the fruit:
The summer spread, the emerald stratagem
Is gone, and boughs are graphic on the cloud—
Alpha, Omega—alphabet laid bare.
Meaning is resurrected from the shroud;
Clean-limbed it strides upon the cooling air.
Oikoumene! The household closes in.
Hands reach through time to rend the settling dark.
A central fire is lit and all are kin
Who warm themselves before the firstborn spark.
The year goes down, but at life's end is heard
The cry: "In the beginning was the Word . . ."

EDITH LOVEJOY PIERCE.

Missionaries Walk on Eggs

By Stewart Meacham

CHRISTIAN MISSIONARIES in India today are living under police surveillance. They frequently are attacked in the press and from the public platform. They know what it is to be badgered by the police over trifles. Often their mail is read before they get it, and they write letters home not knowing what will go through and what will be opened and read.

In the past two years such difficulties have been increasing and there has been a tightening down on missionary visas. New missionaries usually have to wait for months before their applications are processed. There has been a sharp increase in the number of visas denied. Missionaries going on furlough no longer can assume that they will be permitted to return. In a few cases missionaries, after having been permitted to enter, have been told a year or so later that they must leave. Usually no reasons are given, no hearings allowed. Officials who consent to see those facing ouster shift from one reason to another, and the missionary comes away as much in the dark as before.

I

In April 1952 my wife and I with our 12-year-old son arrived in India as Methodist missionaries to work among urban industrial workers in Delhi. After a year and a half of language study, just as we were getting settled in Delhi where I had been appointed associate pastor of Christ Church, the government notified us that we would have to leave the country. The notice to leave gave no reason. For the next eight months we did all we could to persuade the government to reverse the decision, but without success.

When we were granted an interview with an official high in the home ministry we asked why we were being ousted. Instead of giving us no reason, as had been the case up until then, he gave five. Two were patently contrived: that there was a food shortage and that there was a shortage of police. So many foreigners, he explained, taxed both the food reserves and the police facilities; the number would have to be reduced. Reasons three and four were scarcely more substantial. A year and a half before, he said, we had left Delhi to go to Mussoorie and had failed to notify the police. And furthermore, the police had been informed that I was to teach at the Delhi School of Social Work, but I had not taught there.

When he suggested a fifth reason I thought that perhaps we were getting to the real trouble. "What," asked the official, "do you mean by 'industrial relations'?" (I had stated in our application for extension of visa that we were particularly concerned with the field of industrial relations and the problems of urban industrial workers.) I replied that the church feels a concern wherever there is human need, and in India today, with its rapidly growing industrial plant, there are vast numbers of people who have moved from village to urban areas and are in need of help in forming new and constructive relationships.

"When we speak of industrial relations," I said, "we are really talking about human relationships in the broadest sense of the term. India's new city dwellers need help in achieving healthy and constructive relationships with each other, with their employers, with their community and with the government. The church feels an obligation to help not only Christians but also any others within the range of the church's capacity to serve."

The official had little comment to make on this. In general he seemed sympathetic. At first I thought I was winning him over, but I soon realized that he was merely being polite. I left feeling that he had given me a hearing not because there was any serious disposition on the part of the government to reconsider, but rather because they did not wish to appear high-handed.

II

Later I sought and obtained an interview with the home minister, Dr. Katju, a man of great charm and ability. I hoped that he would tell us what the real objection to us was. He brushed aside all the reasons previously given and launched into a recital of some of the standard complaints against missionaries.

"You engage in competitive and aggressive methods to win proselytes," he said, "and you criticize Hinduism." I readily agreed that such conduct would be offensive to the Indian people but I denied that either we or our colleagues had engaged in such conduct. Dr. Katju hastily interjected, "Oh, I know that you would not do such things." "Then why are you throwing us out?" my wife asked. "You must understand," said Dr. Katju, "that this is a new India and there is no place today for missionaries."

As we were about to take our leave Dr. Katju said: "You missionaries go about things in the wrong way. Instead of preaching doctrine you should lead lives of service in the spirit of Jesus. Then when people ask why you live so unselfishly you could say that it is because you are followers of Jesus." We replied that it was just such missionaries that we desired to be. "If you will let us stay long enough to put our sincerity to the test," we said, "we will undertake to be the kind of missionaries you describe." But he would not permit us to accept his own challenge.

About three weeks before our sailing date the home secretary wrote the American ambassador, Mr. Allen, that we intended to engage in "urban social work" (we had been making plans for establishing a church-sponsored community center in the heart of Delhi's most congested industrial area) and that our presence in India was not necessary for this purpose. In the light of Dr. Katju's appeal for service and not doctrine, we were surprised at this flat statement.

Within a week of the day we were to leave for Bombay to board ship, while we were in the midst of packing, we were officially informed that we could remain in India for five months longer on condition that we would confine our activities to preaching, would not engage in urban social work, and would not expect an extension of our visa at the end of that time. We respectfully rejected this offer, re-

minding the government that it does not lie within the province of any temporal power to say to a minister of Christ, "You may proclaim your doctrine but you may not perform acts of love and mercy consistent with your preaching."

III

What does it all add up to? Is ours an isolated case? We wish we could say it is. But we are convinced that there is more here than just a question of getting rid of one missionary family. We are not informed as to the specific factors that operated in our case. Whether they hit upon us by sheer chance, whether false and malicious information was secretly given against us, or whether something about our own conduct attracted the unfavorable attention of the home minister, we have not the slightest idea. When one has been tried and sentenced without being informed of the charges or permitted to hear the evidence, it is easy to imagine all sorts of sinister things. We have attempted to refrain from idle speculation.

But there are several considerations of a general nature which we believe will have a bearing on the position of all American missionaries in India in the future. Much depends on the following:

1. *The state of U. S.-India relations.* When we arrived in India in 1952 there was much friendliness toward America and Americans. The enthusiasm evoked by the democratic informality of Ambassador and Mrs. Chester Bowles was at its height. There was emphasis on economic rather than military assistance, and Nehru seemed to have won his point that aid must be without strings. Washington had made no effort at that time to force India's hand on the question of a Pacific pact, and America's military power in Korea was being employed with an awareness of the importance of restricting rather than expanding the area of conflict. All this India found reassuring.

Mr. Bowles' successor, George V. Allen, proved an excellent ambassador and worked tirelessly to maintain cordial relations. It would be pointless to contrast his quiet and restrained approach with the ebullient and outgoing manner of Chester Bowles. The fact that relationships worsened was due not to any lack in Mr. Allen but to the impossible burden he was required to carry.

Developments disturbing to the mind of India began to fill the newspapers. The early accusations by American authorities that Indian generals in charge of Korea truce forces were biased, America's championing of Chiang Kai-shek, the military pact with Pakistan, the flirtation with intervention in Indo-China, the insistence on some sort of Asian military pact—all appeared to Indian eyes to betray an increasing absorption in the dangerous notion that America can have her way and solve her problems in Asia merely by marshaling a preponderance of military power. The deadly H-bomb tests in Asian waters only confirmed them in this view.

It is difficult in the extreme to convey in a brief comment the degree to which India and America have got at cross-purposes. And to each the process that has brought them to the present situation seems thoroughly logical, thoroughly moral, thoroughly prudent and thoroughly patriotic. This makes it nearly impossible for either to understand the other.

Shortly after the U.S.-Pakistan pact was signed I heard an Indian pastor say to a visiting American church dignitary that India was deeply disturbed because of the pact. The American replied, "I cannot see why. We offered to give arms to India too." The pastor later said to me, "If I complained because a man was giving poison to the neighbor children would it be sufficient for him to say, 'I'll give some to your children too'?"

So long as American and Indian foreign policies are at cross-purposes American missionaries in India are bound to face difficulties. No matter how hard the missionary tries to dissociate himself from American foreign policy, those who are anxious to discredit missions will pounce on any chance to use nationality as a weapon against him.

IV

2. *Antagonism toward things Western and white.* White Western dominance has left its mark on the Indian soul. For generations an entire people suffered humiliation. To be Indian was to be second class. To be white was to be a sahib and merit gestures of highest respect. It would be very strange if, after several hundred years of subjection by a Western power which used color, among other things, as a means of suppression, there were no tendency, once independence had been achieved, to want to rid the country of everything smacking of white, Western rule.

It is unfortunately true that in north India especially, where the capital city of New Delhi is located, Indian Christianity is highly Westernized. There are tendencies toward more and more Indian music and Indian symbols in Christian worship, as well as tendencies toward the relinquishing of missionary control over church institutions and putting Indians in charge. This whole process needs speeding up. Missionaries have important work to do in India, pioneering new avenues of service and providing a bridge of communication between the church of Asia and the church of the West. In a sense missionaries can be the very sinews of the Body of Christ in these times of deep and terrible division. But they cannot be that in India if their presence there is taken to mean a continuance of white Western dominance. They can have a place only as servants, not as masters, in a church that is Indian in thought, custom, spirit and contribution to the life of the world church.

3. *Fear of being judged prematurely by Western standards.* India is trying to move in one generation from among the most backward countries to the forefront of 20th century accomplishment. From the huge dams now nearing completion, electric power and irrigation networks will fan out over vast stretches of parched and power-hungry country. Community development programs designed to raise the health, education and economic standards of the villagers are being organized all over India. The future is filled with promise—but today and tomorrow are still filled with want, ignorance and disease. It takes time to repair the neglect of centuries of colonial rule during which the emphasis was on extracting wealth from the country and only secondary consideration was given to raising the standards of life.

Meanwhile India is sensitive. She is not yet ready to stand comparison with Western countries, though she believes that she will be in a few years. Until that time ar-

rives the difference in efficiency between mission-operated schools, hospitals and social service programs, and government-operated institutions of the same sort, will be a source of irritation and even apprehension. It will be feared that the prestige of the government will suffer as a result of comparison. Unable to raise the standards of government institutions overnight, India will face the temptation, subconscious perhaps but real, to cripple the mission-operated institutions.

It is frequently said in India that the government welcomes those who come with a true desire to serve, and that only those who are blatant, crude, insensitive to the feelings of others or disrespectful toward the beliefs of others, are unwelcome. This sounds good and is undoubtedly said in all sincerity. But one comes to feel that India probably does not know her own mind on this matter. Until her governmental programs in health, education and economic development have made further progress, mission-sponsored hospitals, schools and development centers will continue to be sorely needed by the common people, but they will be viewed with understandable distaste by those sections of officialdom that have most to fear from comparisons between their own works and the works of the missionaries.

It is interesting to note, parenthetically, that the very newspapers which are most critical of missionaries are most given to exhort Indians to serve their country with, as they frequently put it, "real missionary zeal."

4. *Efforts to establish Hindu nationalism.* It is popularly supposed in the United States that India is headed pell-mell down the road toward communism. I know of no missionary in India today who believes this to be the case. There are important differences between present-day India and China before communism, including the following:

(1) India is engaged in an all-out effort to develop the country and raise the level of life of the people. China under Chiang Kai-shek talked reform but never got around to doing anything.

(2) India has a well trained, centrally controlled police force and army, able and willing to maintain the power of constituted government. The Communists in China held effective control over vast stretches of country for years before they actually took over the whole works.

(3) In China under Chiang opportunities for able, idealistic leadership to emerge and find expression were limited. Extremely able leadership was attracted to the communist cause. In India today the people of ability are in the Congress party or the Socialist party, or are active in Vinoba Bhave's Boodhan movement. Communist leadership is thoroughly mediocre.

This does not mean that democracy is assured of victory in India. Totalitarianism is still a threat, but today its main thrust comes not from the extreme left but from the extreme right. There are powerful forces in the Congress party which would like to place sharp restrictions on the press, increase the powers of the police, retain indefinitely laws permitting prolonged incarceration without charge or trial, and above all make Hinduism the national religion. It is important to remember that Gandhi was not killed by a Communist but by a Hindu nationalist. Nehru recently stated that he wishes to relinquish office. One Associated Press dispatch said that he feels that by so doing he can more effectively cope with the rising power of Hindu extremist elements within the Congress party.

V

Every Christian who cherishes freedom, not only for missionaries and Indian Christians but for all minority and disadvantaged groups in India, must support Nehru in his valiant fight for the preservation of the secular state. A victory for those who dream of a Hindu theocracy would mean not only the end of Christian missions and widespread persecution of Christians, but also a tragic reversal of the heartening trend toward democracy and political and economic opportunity for the common people, who for centuries have been chained by religiously sanctioned caste disabilities to poverty, disease and submission.

None should imagine that Hindu nationalism would be a bulwark against communism. The religion promulgated under such auspices would not be the liberal Hinduism that Gandhi preached and lived but the reactionary Hinduism that killed Gandhi. We have seen communism flourish in certain Western countries where reactionary religion had won political dominance; it is reasonable to suppose that a victory of reactionary religion in India today would produce an atmosphere of suppression on which communism would thrive tomorrow.

Missionaries in India are walking on eggs. Forces over which they have little or no control threaten them and their work. They must be wise as serpents and harmless as doves. We dare not let up on our missionary efforts because of the difficulties. When Jesus sent out the Seventy he said, "I am sending you out like lambs among wolves." Those first missionaries had to face difficulty and danger too. The church has been comfortable in the world for a long time. Perhaps a time of peril is needed to awaken the church to a new awareness that her strength lies not in safeguards and securities against the hazards of this world, but in sharing with Christ the wounds and afflictions of the least of his brethren until, in God's own time and manner, the day comes when we can all say together, "With his stripes we are healed."

Something Peculiar About This Man

AH yes! This Nazarene!
He's different!
Different in what he sees.

Where others see endings
He sees
Beginnings;
Where others see an outlaw
He sees
A lonely sheep;
Where others see glorious tradition
He sees
A gilded chain;
Where others see violence triumph
He sees
Dull meekness win.

VIRGIL A. KRAFT.

BOOKS

SIGNS AND SYMBOLS IN CHRISTIAN ART. *By George Ferguson. Oxford, $10.00.* The main purpose of this superb volume is to illustrate, describe and explain the many symbols which have been used in Christian art, including the tokens and identifying marks of the saints, such as the lion of St. Mark and the gridiron of St. Lawrence. The symbols are classified and treated in separate chapters on: animals, birds and insects; flowers, trees and plants; earth and sky; the human body. At the end are chapters on radiances, letters, colors and numbers, religious dress, religious objects, and artifacts (things like anchors, banners and bells, and scores of others). Between are sections—perhaps not strictly necessary in a treatise on "signs and symbols"—showing how artists have dealt with Old Testament characters and events, John the Baptist, the Virgin Mary, Christ, and the saints. This of course opens up practically the whole field of Christian art, but the illustrations are drawn entirely from the great artists of the Renaissance. It is a superb collection—16 pages in full color (large pages, magnificently printed) and many times that number of full pages in black and white, in addition to which there are marginal illustrations of the symbols discussed. The text is appropriate, informative and, for the most part, accurate. It is doubtful whether Nebuchadnezzar ever reigned in Nineveh (p. 105), even though the opening verse of the book of Judith says he did. But there is no doubt whatever that Samuel was *not* the son of Eli, as the author says (p. 94) he was. These are trivial errors. One does not go to such a book for the minutiae of history. The book as a whole is a thing of beauty and a joy forever.

THE NEW TESTAMENT IN CADENCED FORM. *Designed by Morton C. Bradley, Jr. Rinehart, $5.00.* This is not a new translation. The version is that of 1611. The new thing is the arrangement of the text in such a way as to exhibit its structure—sections, paragraphs, sentences and clauses. If this sounds like the horrible process of "diagraming" sentences that used to be practiced in schools back in a past era when students studied grammar, then it sounds wrong, for that is not what it is. Yet it serves something of the same purpose, and in a more comprehensive way, for it does show to the eye how the various elements of the discourse are related to one another, what things are coordinate and what things are subordinate. If I could command a few inches of space of double-column width without wrecking the make-up of this paper, I would show a sample of Mr. Bradley's arrangement, for it cannot be appreciated without being seen. I like it very much indeed. As to the "cadence" aspect of it, it must be understood that there is no claim that the New Testament is poetry and no effort to twist the text into rhythmic patterns. The text is straight King James, word for word; but when arranged as indicated, with sentences separated, clauses put into separate lines and subordinate clauses indented, not only is the meaning of the text more immediately grasped but splendid cadences emerge which are aesthetically satisfying.

WAYS OF MANKIND. *Edited by Walter Goldschmidt. Beacon, $3.75.* Here is a presentation of some of the important data of social anthropology in the form of thirteen radio dramas. The project originated with the National Association of Educational Broadcasters which, in turn, had been stimulated to work in this field by the eminent anthropologist Robert Redfield. A generous grant from the Fund for Adult Education financed the enterprise, which was carried out cooperatively by a group of radio experts and script writers, and the editor, who is himself an anthropologist. The result shows expertness in both method and substance. To show "the peoples of the world and how they live" in 13 scenes is a large order, even when ample introductions are added and explanations by a "narrator" are interpolated. The topics selected are, of course, only samples, but they well illustrate some of the varied mores of many peoples in relation to such interests as language, education, social values, ethics, status, art and religion.

CHRISTIANITY IN EDUCATION. *By Martin Hegland. Augsburg, $1.75.* Dr. Hegland's discussion is not related exclusively to the Lutheran system of distinctively Christian schools, though one gets the impression that this is at least in the background of his thought. Education, as he views it, is primarily transmissive. Christian ideas constitute a substantial part of what it should transmit. The commonly accepted religious ideas which can properly be transmitted in public education "do not constitute a saving religion in the distinctively Christian sense, but they would provide religious motivation for civic duty and responsibility." The author indicates briefly and succinctly how he thinks the Christian teacher can present religious ideas in teaching history, philosophy, psychology, literature, languages (not omitting the lessons to be learned from the Tower of Babel and the gift of tongues on Pentecost), and the natural and social sciences.

THE WHITE AND THE GOLD, THE FRENCH REGIME IN CANADA. *By Thomas B. Costain. Doubleday, $5.00.* Costain is a novelist at heart, but with the conscience of a historian and with such a respect for facts as leads him to cherish—and in his writings to demonstrate—the idea that history can be more interesting than fiction if it is given a fair chance. So he does not embellish a syllabus of history with fictitious episodes and imaginary conversations. The historical characters, the social and physical environment in which they lived, and the incidents in which they participated furnish all the color the narrative needs when these are envisioned vividly and portrayed in an appropriately vivacious style. Here the theme is the story of the French in Canada from the first beginnings of discovery and settlement to the coming of the British with superior forces. Inevitably the story overflows even the broad boundaries of Canada and runs down the Mississippi, and almost its final episode is the founding of New Orleans. The publisher plans a second volume, by a different author, to carry the history of Canada from the early 18th century to the War of 1812.

THE OLD TESTAMENT AND THE FINE ARTS. *By Cynthia Pearl Maus. Harper, $5.95.* A few years ago Miss Maus wrote and Harper published a large book on "Christ and the fine arts." It was received with favor by a great many people for whom it evidently met a real demand. The present work is built on the same general pattern and applies the same method to the treatment of Old Testament material. The subtitle describes it as "an anthology of pictures, poetry, music and stories." More specifically, the book contains "100 full-page art reproductions, 100 art interpretations, 77 hymns and interpretations, 244 poems, 63 stories." Thus the term "fine arts" is used comprehensively. Nearly half of the pictures are among the classics of Christian art. The hymns are of every degree of excellence and relevance, are drawn from a wide range of sources, and include a rather surprising percentage of Negro spirituals. The "interpretations" explain the pictures and hymns, give some data about the artists and composers, and provide a thread of historical narrative. Most of the poems and stories are by contemporary or recent writers. It must be admitted that there is a good deal in all these kinds of material that is not in the top grade as art, but the book will perhaps serve its purpose as an aid in religious education in home and church school better than it would if more rigorous aesthetic standards had been applied in making the selections.

MAN ABOVE HUMANITY, A HISTORY OF PSYCHOTHERAPY. *By Walter Bromberg, M.D. Lippincott, $5.75.* The main title seems a little cryptic, but the subtitle defines the field clearly enough. Dr. Bromberg, who has previously written more specialized books in this general area, here undertakes a full-length historical and interpretative survey of the changing theories of the nature of mental ills and the methods of treating them from the days of the medicine man's magic to the latest developments in psychiatry. Attitudes toward religion, whether positive or negative, have a prominent place in this history. The medicine man of the jungle or

the plains was as much primitive priest as primitive psychiatrist. Cure by the relics of the saints has points in common with cure by amulets. Medieval methods of dealing with witchcraft and ceremonies of exorcism for demoniacal possession were ecclesiastical techniques for treating psychoses, when they were not manifestations of mental aberration on the part of those who used these methods of punishment or cure. Some monastic institutions developed humane and reasonable ways of treating the mentally ill. Bartholomeus Angelicus, a Franciscan, wrote (1275) a book *On the Nature of Things*, later printed by Caxton, one part of which gave a sane treatment for insanity. Not such was the 16th century therapy suggested by the familiar words of Rosalind (unless Shakespeare libels his own time), that "love is merely a madness and deserves as well a dark house and a whip as madmen do." Richard Burton, in the late 17th century, agreed that love was (or could be) an abnormal state of mind, but his recommendations for the treatment of the really mad, as set forth in Part II of his *Anatomy of Melancholy*, were far ahead of his time. The 18th century witnessed a surprising "return to faith-healing"; the age of skepticism was also the age of a new credulity and a field day for charlatans. The 19th century made a fresh start with Benjamin Rush, Oliver Wendell Holmes, and so on to Freud and the post-Freudians. The bulk of the book, and the most important part of it for practical purposes, is the modern section. The work is thoroughly documented for the benefit of serious students, but its text is an account of the development of modern psychotherapy sufficiently complete and thoroughly intelligible for lay readers.

VERMONT TRADITION, THE BIOGRAPHY OF AN OUTLOOK ON LIFE. *By Dorothy Canfield Fisher. Little, Brown, $4.50.* Dorothy Fisher is an authentic Vermonter though she was born away from home, in Kansas, where her father was president of the state university. She knows the Green Mountain state from the inside, but also from the outside. This book, like her many others, is marked by penetrating thought, mature judgment, and a style that holds the reader. She interprets the "soul of Vermont," its special kind of democracy and its contribution to the American total. Smallness is no guarantee of excellence, but little countries and little states do have the opportunity to develop a kind of integrated personality that is difficult, not to say impossible, in vast areas with diverse strains of population. Denmark has it. So has Switzerland, in spite of its trilingual character. And so has Vermont. That is where individualism is really rugged.

THE BROADENING CHURCH, A STUDY OF THEOLOGICAL ISSUES IN THE PRESBYTERIAN CHURCH SINCE 1869. *By Lefferts A. Loetscher. University of Pennsylvania Press, $4.75.* The starting date, 1869, was that of the reunion of the Old School and New School Presbyterians after their separation in 1837. Between those dates the Civil War had occurred, with the consequent division of the Presbyterians into "U.S.A." and "U.S." Scarcely was the old rupture healed—and a new one made—when biblical criticism and a more liberal theology introduced fresh issues and made new planes of cleavage in the church that was predominantly northern. High points in the history which Dr. Loetscher recites are the revision of the Westminster Confession, the heresy cases of Profs. C. A. Briggs and Henry Preserved Smith, the Fosdick case, and the secession of a protesting ultraconservative minority from Princeton Seminary (1929) to start a separate Presbyterian church with a seminary and a board of missions of its own. The whole story, here told in detail with full documentation, is an interesting example of the ferment of modern thought working in what has been and remains on the whole a conservative evangelical communion.

A POCKET FULL OF SEEDS. *By Harold L. Lunger. Bethany Press, $2.50.* As a preacher, Dr. Lunger—now minister of the First Christian Church, Tucson, Ariz., formerly a pastor in Oak Park, Ill.—has an unusual gift for developing an illustration at considerable length without riding it to death or permitting it to divert attention from the main issue rather than to illustrate it. This naturally requires a very careful selection of illustrations, but it also requires skillful use of them. The result of this combination, backed by solid theological training and a social conscience at once sensitive and intelligent, is a line of preaching that is easy for the auditor to understand and, I should think, rather hard for him to dodge. The illustrations and the ideas in these addresses are themselves a pocketful of seeds, though that is not the intended implication of the title.

THE MIDDLE EAST, PROBLEM AREA IN WORLD POLITICS. *By Halford L. Hoskins. Macmillan, $4.75.* Somewhat less encyclopedic and with rather less of the character of a quasi-official report than the recently mentioned (Oct. 20 issue) Chatham House volume on the same subject, Dr. Hoskins' informative volume is only incidentally a recital of the history and a portrayal of present cultural, economic and political conditions of the countries of the Middle East. The factual material is here, but it is presented as data on which to base a study of the resulting problems. The organization of the book is therefore not by countries but by problems, such as "the political legacy of the Suez Canal," the Arab-Israel deadlock, the aftermath of the partition of Palestine, Arab nationalism and the Arab League, politics and oil in the Middle East, the pros and cons of Point Four, and the problem of security. The author is equipped with a profound knowledge of his subject and, while not timid, is judicious in his evaluations, as would be expected of one who was for many years a professor of diplomatic history and is now with the Library of Congress as senior specialist in international affairs. He was also the founder of the *Middle East Journal*.

W. E. GARRISON.

CORRESPONDENCE

Testimony Wanted

SIR: Do any of your readers know of instances in which a clergyman has been chided by the substantial members of his congregation who were Democrats, for the clergyman's expressed sympathy toward, or participation in, Republican campaign activities? I am writing a book on the subject, and would appreciate any sworn testimony the discerning readers of The Christian Century can supply.

EDWARD W. OHRENSTEIN.
Community Congregational Church,
Suquamish, Wash.

Who Represents Us in Mexico?

SIR: There is a growing interest in Mexico in friendly relations between its people and the people of the United States. People here are interested as never before in the study of the English language. English courses were opened recently by the U.S. Information Service department of cultural relations in a city of 85,000 population and there was a record enrollment of over 700 pupils. Tourist business is the No. 1 industry in Mexico—largely dependent on U. S. tourists.

The Protestant missionary enterprise is concerned with the developments of ideology within the country that will make it possible to share the gospel in its evangelical interpretation. Ever since the time of Juarez the government has encouraged freedom of religion, and each new president emphasizes the importance of religious liberty and maintains the separation of church and state. Pres. Avila Camacho said in 1941: "Public education should be kept apart from all religious doctrines; it should combat fanaticism and prejudices, adjusting to scientific methods."

Some Protestant-supported schools agree with this policy and refrain from religious teaching, except as the personality of Protestant teachers becomes an influence in the lives of the students. Most of them are known as Protestant schools. They are careful to stay within the letter and spirit of the law of separation of church and state.

One would think that the U.S. government would be wholeheartedly in favor of such a policy in Mexico, since it has been America's great contribution to the free world. However, there is a tendency in foreign policy, at least so far as Mexico is

concerned, which the U.S. ought to consider carefully before it carries it further. The state department recently paid the expenses of a Jesuit priest, Hunter Guthrie, to visit a number of cities in Mexico to lecture on the Catholic religion in the rooms of the American cultural institutes established for the purpose of educating the Mexican people to American culture and democratic ideals.

The reason behind such a policy is perhaps a good one—that of making friends with our Latin neighbors through an acknowledgment of the religion of the majority. But does the Latin mind accept this acknowledgment as only a friendly act? It possibly may be making friends with the Mexican clergy which prefers the church and state as one and recognizes this friendly act as a political expedient. Here in Mexico it does not necessarily follow that a government that makes friends with the Roman Catholic Church necessarily means making friends with the people. And if the bringing of the priest on a friendly mission is aimed to educate the Mexican clergy to the more liberal ways of the American Roman Catholic clergy, as was stated to me by an American Information Service official, it seems that this is the job of the American Roman Catholic Church, and not of the U.S. government.

LAWRENCE L. STANTON.
Mazatlan, Sinaloa, Mexico.

Age Not Necessarily An Asset

SIR: "Called Again from the Nets," by Frederick W. Whittaker (Nov. 3), emphasizes the need within the church for men who are matured from their personal experiences. I agree with this premise, but question the inadequacy of candidates who move from home to college to seminary to parish.

It appears that Mr. Whittaker has forgotten to analyze the whole nature of the church and thus the whole need of the church. One must not overlook the fact that the issues that face the church today are not new or different but only appear in different dress. These issues have been met in the past by ministers who lacked the maturing process mentioned by the author, and are still being met today.

It would seem that Mr. Whittaker would do better to present some of his answers and let his assurance of superior ability be proved by actions. JOHN E. CREPS, JR.
Lansing Ridge Presbyterian Church,
Churchtown, Iowa.

Well Done!

SIR: In my estimation the articles "From Another Sheepfold" (Oct. 20) and "Putting Up With the Church" (Oct. 27) are two of the finest ever. Congratulations to you and to the authors.

AARON N. MECKEL.
First Congregational Church,
St. Petersburg, Fla.

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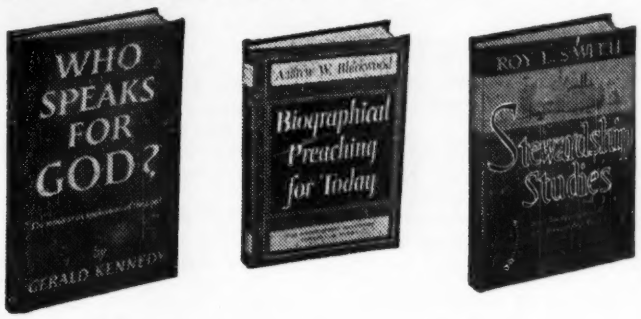

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NEWS of the CHRISTIAN WORLD

Did the Gamblers Oust Gov. Lodge?

New Connecticut Governor Had Pledged to Approve Bingo Bill—Sobrepeña Seeks Aid for Philippines

NEW HAVEN, CONN., Nov. 8.—Gambling became a campaign issue during the last days of the recent political contest, which saw Republican John Lodge defeated for re-election as governor by former U. S. Rep. Abraham A. Ribicoff, though the remainder of Lodge's ticket was elected. In 1951 Lodge vetoed a bill to legalize raffles and games of chance for charitable, religious, fraternal, veterans' and volunteer fire organizations. In 1953 the bill passed the state senate but was defeated in the house. During this campaign, information was widely distributed by proponents of the measure that Ribicoff had agreed to sign a bill if elected. A delegation of leaders of the state council of churches called on him and found him inclined to sign a "good bill." The council urged the clergy of the state to write him their convictions, in the hope that the issue could be taken out of the campaign. Many pastors spoke of the matter from their pulpits.

Other Factors Involved

Connecticut volunteer fire companies, with most of their membership in traditionally Republican small towns, have been active in promoting the gambling measure. When the returns were counted, Lodge had been defeated by a mere 2,795 votes and his opponent had received more votes than usual from small towns. Unemployment in many of these same towns was also a campaign issue. Religious leaders are now attempting to assess the role that Lodge's opposition to gambling played in his defeat.

Hartford Dedicates A Chapel

Hartford Seminary Foundation recently dedicated an alumni memorial chapel, with Pres. Russell Henry Stafford officiating. In other seminary developments, Tertius Van Dyke has become dean and professor emeritus. Edward L. Sheppard, formerly of the University of Chicago divinity school, has become full-time librarian, while H. A. Gleason, Jr., former librarian, is devoting full time to teaching in the linguistics department. Many undergraduates from New England colleges attended an October conference on church vocations, a feature of which was a tour of Hartford's health, welfare, educational and religious organizations under the direction of Charles G. Chakerian, head of the foundation's Institute of Church Social Service.

Freedom Is Not Enough, Says Pastor

Preaching the conference sermon at the annual meeting of the Connecticut Congregational conference, held in Willimantic, Gerald J. Jud, pastor of West Haven's First Congregational Church, declared that the term evangelism "belongs to the church." "We do not need another word to replace it," he said. But he cautioned his listeners that though Congregational churches for years "have espoused the cause of freedom of conscience, we must be careful that we do not mute our witness to the central affirmations of the gospel and produce a people who know more about autonomy than about atonement and more about freedom of conscience than about obedience to the Lord of Lords."

TV Program Originates At Yale

Edith F. Welker, associate secretary of the Connecticut council of churches, and William F. Fore, Yale Divinity School student, were the authors of "Exploring God's World," a series of religious television programs for children seen over a nationwide C.B.S. network during the past summer. Miss Welker and Fore have collaborated on several similar series over station WNHC-TV at New Haven, which emphasized practical religious activities for the home. All programs have produced a phenomenal response in the way of requests for material to use in the home. Currently Miss Welker and Fore are presenting an Advent series on WKNB in New Britain. Many parents have indicated that they feel a need for more religious television for children.

Filipino Bishop Tours State

The importance of the Philippines in connection with Asia was stressed by Enrique B. Sobrepeña, presiding bishop of the United Church of Christ of the Philippines, in several addresses he delivered in Connecticut in the course of his tour of the state. The Philippines, he said, are the "show windows of democracy in the East," and can "become the center for the effectiveness of the Christian gospel in the Far East."

And So Forth

Edwin H. Tuller, general secretary of the state church council, has resigned to become executive secretary of the Massachusetts Baptist convention, effective Jan. 1. He has led the council in a remarkable period of growth and effectiveness.

Mrs. Arthur D. Unversaw of Franklin, Ind., has become director of religious education for the Bridgeport council for interchurch cooperation. She will direct the weekday education program in Bridgeport, which has been in continuous operation for 29 years.

The Episcopal diocese of Connecticut has broken ground for a new chapel for students of the University of Connecticut at Storrs.

Connecticut churchmen are hailing the action of station WNHC-TV in barring alcoholic beverage commercials which show the product being consumed.

Berkeley Divinity School in New Haven recently celebrated its centenary.

Major L. Johnson of Hartford was re-elected president of the Connecticut Baptist convention during the annual meeting held in New London.

JOHN W. ABBOTT.

New Churches Cost Millions

Chicago Conference Learns Half Goes for Educational Facilities—Hold Last Meeting on World Assembly

CHICAGO, Nov. 11.—Approximately $500 million per year is now being spent on new church building. A few weeks ago a conference was held here to help building committees to see that this large sum is spent wisely. Called by the bureau of church building of the National Council of Churches, the meeting, which was the first of its kind, brought together church architects, educators, pastors and denominational leaders. Chairman of the meeting was S. Turner Ritenous of the Presbyterian Church, U.S.A., whose office is in Philadelphia. C. Harry Atkinson, director of the N.C.C.'s bureau of church building, pointed out that approximately half the cost of all church building goes for facilities for religious education.

Multipurpose Rooms Are Recommended

The conference recommended that churches appoint fact-finding committees, before they appoint a building committee, to discover the program requirements of various elements in the church. Strong emphasis was placed on planning for multiple-use space, with flexible and adaptable furnishings. Classrooms which would provide space for worship, for group study and activity, including craft work, and for religious teaching were favored. Children's chapels or other permanent worship centers for them were discouraged. Architects stressed the need for more parking space and the importance of choosing sites that have room for wise planning and growth. More attention to the needs of small churches was recommended, and more help for churches which desire to remodel. The importance of securing expert advice on audiovisual facilities was stressed. Finally, the meeting urged more church architecture-Christian education conferences, to be held on a statewide or citywide basis.

World Assembly Committee Concludes Work

When the Chicago Area-Midwest committee for the World Council Assembly held its final meeting Sept. 24, reports indicated that the committee received $87,788.15 and spent $85,504.01. The committee responsible for the Festival of Faith on Aug. 15 in Soldier Field had originally adopted a budget of $40,000, but spent $32,000 more. Speakers at the final committee meeting were Martin Niemöller of Germany, who gave generous praise to the Aug. 15 festival for its beauty and worshipfulness, and Toyohiko Kagawa of Japan, who suggested that "an annual service" of this sort be held. Ralph G. Schell, executive secretary of the committee, and John W. Harms, executive vice-president of the Chicago church federation, were lauded for their leadership. No financial report on the exhibit of religious art at the Chicago

Art Institute was presented, but it was indicated that this "enterprise of faith" also operated in the black, with about 52,000 people viewing the collection.

Anderson Installed As President

In an impressive service held Nov. 7 in Rockefeller chapel and attended by 2,200 worshipers, O. V. Anderson was installed as president of the Illinois conference of the Augustana Lutheran Church. Oscar A. Benson of Minneapolis, president of the church, preached the sermon and conducted the installation ritual. Participating in the colorful procession were the choirs of Grace Lutheran Church, La Grange, Ill., pastors of the conference, lay leaders of the congregations and of the conference boards and commissions, presidents of Lutheran Church groups, and representatives of other Christian churches, as well as of the National and World councils of churches. Dr. Anderson, pastor of Grace Church in La Grange for 15 years, has been active in the work of the denomination in the fields of evangelism, church architecture and higher education. Under his leadership Grace Church recently completed a building program totaling $400,000.

Churches Honor Public School Personnel

The church federation of Greater Chicago held its fourth fellowship meeting and reception for public school personnel of Cook, DuPage, Lake and Will counties at First Congregational Church on the first Sunday of American Education Week. Guests of honor were the five county superintendents and Benjamin C. Willis, general superintendent of the Chicago public schools, who addressed the group. The a cappella choir of New Trier high school sang. The occasion provides an opportunity for educational, civic and church leaders to become better acquainted.

Garrett Studies Relation of Social Science to Clergy

Garrett Biblical Institute in near-by Evanston has been selected by the Russell Sage Foundation as one of five theological seminaries where pilot studies on the place of social science in ministerial training will be carried on. The purpose of this project is to study the roles the modern parish minister performs and to discover how the social sciences can contribute most effectively to provide him with the knowledge and skills he needs. Finally the project will begin the preparation of materials to introduce social science and its concepts into the training of ministers. The study at Garrett will be conducted by Samuel W. Blizzard, who is on a 24-month leave from his post as assistant professor of sociology and rural sociology at Pennsylvania State University. An advisory committee composed of Murray H. Leiffer, chairman, Rockwell C. Smith, Frederick A. Norwood, Don W. Holter and Richard W. Miller has been formed.

Lutherans Confer on Welfare Philosophy

A statement formulating Lutheran welfare philosophy, which will serve as a common working basis, was agreed on here at a Conference on Operational Relationships in Lutheran Welfare. Called by the divi-

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sion of welfare of the National Lutheran Council, the meeting was attended by representatives of the welfare boards of seven of the churches participating in the National Lutheran Council and by representatives from the Lutheran Church—Missouri Synod. The conference took steps to clarify and coordinate procedures in nonmilitary chaplaincy services, in responsibilities to ongoing programs of local welfare agencies, in contacts with schools of social work, and in common approaches at the federal and state levels to non-Lutheran welfare agencies. Francis A. Shearer of the Board of Social Missions of the United Lutheran Church was chairman of the conference. He is the chairman of the N.L.C. division of welfare.

And So Forth

Chicago's Sunday Evening Club, now in its 48th season, continues to draw crowds of worshipers to its nonsectarian services in Orchestra hall. John Nuveen is president and Alton M. Motter executive director of this unique club, which brings outstanding preachers to the city every week. The preacher at this year's annual youth night service Nov. 7 was Evilyn Charles Hodges, bishop of Limerick, the first club speaker ever to come from Ireland.

Albert E. Day of the Mount Vernon Place Methodist Church in Baltimore is the "preacher of the quarter" at Garrett Biblical Institute, Evanston. In addition to preaching in the chapel and meeting with homiletical classes, the quarter's preacher confers with students, friends and alumni during a three-day stay.

Edward A. Hawley, formerly associate minister at First Congregational Church, Oberlin, Ohio, has been installed as pastor of the Warren Avenue Congregational Church here. This church initiated an interracial program five years ago. Hawley, who has also worked in a London mission, succeeds Julian Keiser.

Ralph Waldo Lloyd, moderator of the General Assembly of the Presbyterian Church, U.S.A., spoke at a Chicago presbytery convocation on Reformation Sunday. Ministers and officers of the 140 churches of the presbytery met at Oak Park's First Presbyterian Church.

At a reception honoring Ray Freeman Jenney on his 12th anniversary as its pastor, the Bryn Mawr Community Church presented Dr. and Mrs. Jenney with a trip to Hawaii, which they plan to take immediately after Easter next year.

University College of the University of Chicago, in cooperation with the National Conference of Christians and Jews, is offering a course on "Intergroup Relations in Chicago: The Religious Leader's Responsibility." The course is designed to help clergymen, directors, and lay church workers to act more effectively in building better human relations.

WENDELL Q. HALVERSON.

To Merge Rhodesian White, Native Conferences

At a recent conference in Salisbury, Southern Rhodesia, European and African ministers voted to merge the Southern Rhodesia Missionary Conference and the Southern Rhodesia African Missionary Conference, a Negro body. The new organization will be called the Southern Rhodesia Christian Conference.

Hail Reformation In Buenos Aires

United Service Attracts Argentines of Many Churches—Catholics Object to Speech at World Assembly

BUENOS AIRES, Nov. 1.—The annual Reformation observance held here in the downtown First Methodist Church attracted a large cross section of Argentine Protestantism. Every seat was filled, nearly 200 stood through the entire service and several hundred were turned away. Pastor Zoltan Antony, a Slovakian and Argentine representative of the Lutheran World Federation, spoke on "Only grace or grace alone?" Luís Padrosa, former Jesuit, took as his subject "The Bible as Basis of our Faith." Ministers representing Mennonite, Methodist and Waldensian churches also took part in this service, which was sponsored by the Confederation of Churches. Rosario, Argentina's second-largest city, will hold its first united Reformation observance tomorrow.

World Council President Praised and Blamed

Methodist Bishop S. U. Barbieri's election as a president of the World Council of Churches was favorably received in the River Plate countries. The honor is considered not only a personal tribute to Barbieri but a recognition of the growing importance to the ecumenical movement of the Latin American Evangelical community. Barbieri, an able preacher and administrator, is the author of more than 20 books in various languages. Coming to Argentina from Brazil, he was successively pastor of the Central Methodist Church, president of the Union Theological Seminary, and Methodist bishop. Approval of his election was not unanimous here. The Catholic daily, *El Pueblo,* in a bitter editorial attacked him for his reference in his Evanston speech to the "iron curtain" the unreformed church has thrown up around Latin American countries. This editorial was followed by others repeating the usual criticisms of Protestantism. Barbieri returns next month after a trip to Portuguese Africa and his conference in Bolivia. In the meantime, local churchmen are hearing about Evanston from Bishop D. Ivor Evans, Jorgelina Lozada and Nestor Martínez-Gordillo.

Inscription Omits Pastoral Work

A sculptured bust of William C. Morris was unveiled at a special ceremony in the British cemetery here on Sept. 12, 22nd anniversary of his death. The inscription, "Educator and Philanthropist," caused a sensation in Evangelical circles because it leaves out the most important aspect of Morris' career: Evangelical pastor. He was rector of the San Pablo Anglican Church for 32 years. The group that has undertaken to perpetuate his name and work is made up of his former students, largely Roman Catholics. They do not like to be reminded of Morris' Protestantism, especially in view of his bitter attacks on the priesthood. The Confederation of Churches

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has suggested that "Evangelical Pastor" be added to the inscription. The present pastor of San Pablo published a special number of the church magazine on the day of the anniversary, attacking those who play down the religious aspects of Pastor Morris' career.

Block Evangelical Broadcasting

Paraguay's name must be added to the list of Latin American countries where Evangelicals are not given the privilege of broadcasting. Since Aug. 28, there has been no Evangelical program there. The Archbishop of Asunción informed the government minister of foreign affairs and worship that freedom of worship extends only to Protestant *churches*, not to activities outside the church buildings, and certainly not to radio broadcasting, whereby "pernicious propaganda" reaches the whole republic. It seems that the hierarchy was goaded into this move by the success of Luis Padrosa's visit and by the triumphs of a Latin American Mission evangelistic team headed by Israel García of Puerto Rico. Evangelical leaders are making every effort to have radio privileges restored, but thus far to no avail.

Protestants Meet In Uruguay

The first Protestant Congress of Uruguay was held on Aug. 27-28 at the Central Methodist Church in Montevideo. About 150 representatives came from many churches, among them Lutheran, Methodist, Baptist and Waldensian. George P. Howard, Carlos T. Gattinoni, Ernesto Tron, E. V. Molina, Mortimer Arias and others spoke. Difficulty in securing documents to travel back and forth between our two countries has accelerated the self-awareness of Uruguayan Protestantism.

Italian Waldensian Fills Theological Post

Alberto Soggin of the Waldensian Church has just arrived from Italy to take the chair of Old Testament in Union Theological Seminary here, which has been filled by his Waldensian colleague Bruno Corsani during the past three years. Prof. Corsani formed a Waldensian congregation in Buenos Aires and has reorganized the ecclesiastical activities of that denomination in Argentina.

Buenos Aires to Build Protestant Hospital

An Evangelical hospital in Buenos Aires is about to become a reality, after 30 years of talk. The Evangelical hospitalization-plan organization has bought a large sanatorium in the geographical center of the city. Within the next few months an interdenominational committee hopes to raise half a million pesos (about $35,000) from local Protestants to cover the purchase price. Doctors, nurses and all other personnel will be Protestant.

And So Forth

Lt. Commissioner Charles J. Duncan of the Salvation Army arrives this week from Australia to head the Army's work in Argentina, Uruguay and Paraguay.

Pres. Perón has publicly warned the labor unions to beware of Roman Catholic (i.e., clerical) infiltration. This warning has been seconded by many newspaper articles and editorials attacking the recent hierarchical interest in the syndicates.

THOMAS S. GOSLIN.

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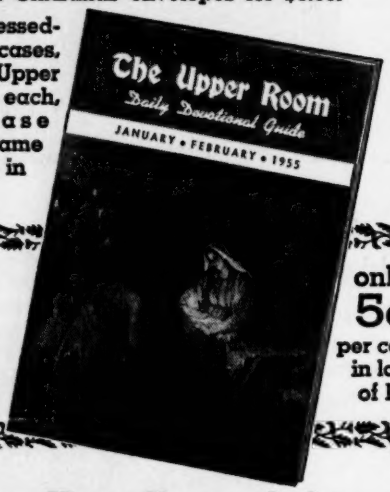

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E.U.B. Seminaries Merge

Bonebreak and Reading Schools to Continue in Dayton Location

At a special service in First Evangelical United Brethren Church at Dayton, Ohio, Oct. 29, formal union of Bonebrake Theological Seminary in that city and the Evangelical School of Theology at Reading, Pa., was celebrated. The combined institution, of which Walter N. Roberts is president, will occupy the former Bonebrake campus. It is to be known as the United Theological Seminary, an institution of the Evangelical United Brethren Church. The ceremony climaxed several years of planning by churchmen and seminary leaders following union of the Evangelical and United Brethren denominations in 1946. Several hundred churchmen, representatives of seminaries, colleges and learned societies, and friends of the new school shared in the celebration. Guest speaker was Dean Walter G. Muelder of Boston University school of theology; his address dealt with the significance of the ecumenical philosophy in the seminary curriculum. At the same service, E. Edwin Burtner was installed as assistant professor of homiletics and practical theology at the seminary.

Churches Win Michigan Test

Concerted Opposition to Legalizing of Gambling Brings Victory in a Statewide Referendum

DETROIT, Nov. 13.—Michigan churches have demonstrated what Christians can accomplish through effective organization, diligent labor and the courage to face a grave moral issue seriously. As has been reported in The Christian Century, efforts are being made in various states to legalize lotteries under the guise of permitting the playing of bingo for charitable purposes. In Michigan, the battle came to a head Nov. 2 in a referendum on the proposition: "No. 4. Shall Section 33, Article V of the constitution which now prohibits all forms of lotteries, be amended to permit the legislature to authorize lotteries to be conducted by and lottery tickets sold by non-profit charitable organizations as hereafter defined by law?" Though the churches had only about six weeks to prepare for the referendum, the final vote was 850,000 against the proposal and 832,000 in its favor. Even this narrow margin of victory amazed thousands of citizens who took it for granted that "almost everybody approves bingo, so the proposal is a cinch to win."

Proponents of legalized lotteries began their efforts last winter by endeavoring to persuade the state legislature to authorize the placing of the issue on the ballot for a referendum. Church forces, sparked by the Michigan council of churches, immediately went into action and the proposition was soundly defeated. Advocates of lotteries then organized a committee called the "Michigan Association of Non-Profit Charitable Organizations." This engaged an able Lansing attorney and started a statewide campaign to obtain 286,000 signatures to place the proposal on the ballot.

Petition Signatures Challenged

The movement had rather slow going at first but in a last-minute spurt was able to present petitions bearing around 325,000 signatures. The Michigan council of churches, with the wholehearted support of its constituency, engaged James N. Williams, a competent attorney from Lansing, to study the petitions and ascertain if there was any basis for challenging their validity. Church leaders became convinced that there was an insufficient number of valid signatures to authorize a referendum and requested that the board of canvassers send a sampling of the petitions back to the counties to be checked against voters' registration lists. The board refused to do this, saying that its only duty was to arrive at a judgment based on the "face of the petitions." Reluctantly the Michigan and Detroit councils of churches appealed to the state supreme court, which decided that the churches' case was not sufficiently convincing to justify a postponement of a referendum on the lotteries issue.

The purpose of the churches at no time was to deprive the citizens of a chance to vote on the problem itself. They did feel strongly, however, that since this was a grave moral question it was their inescap-

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able responsibility to make sure that every legal requirement was fulfilled by any group seeking a change in present constitutional provisions prohibiting lotteries. Church leaders close to the situation still feel that a study of petition signatures over against official registration lists would have led to invalidation of far more than enough signatures to defeat the petition movement. At no time did spokesmen for the churches charge that there were deliberate and intentional efforts to obtain illegal signatures. Nor did they allege base motives for any of the Michigan organizations listed as working for legalized lotteries.

Leaders in Anti-Gambling Fight

When it was definitely determined that the issue would be on the ballot as Proposal No. 4, the churches showed immediate willingness to jump into the campaign with vigor and determination. The Michigan and Detroit councils of churches were responsible for establishing a "Michigan Committee Opposed to Legalized Lotteries" as a separate corporation. The group included Jewish representation and had a large percentage of lay people. Serving as chairman was J. Russell Bright, on the president's administrative staff at Wayne University, and as executive secretary Dean A. Mordhorst, pastor of Palmer Park Presbyterian Church, which paid his salary and lent him to the committee. He ran the campaign magnificently. Other executive committee members were James Bristah, pastor of St. Luke's Methodist Church, treasurer; Harold C. McKinney, Jr., the Michigan council of churches' director of general operations, vice-chairman; and Sheldon L. Rahn, the Detroit council of churches' social service director, the invaluable consultant.

The cause was considerably strengthened by effective campaigning on the part of Harold N. Skidmore, president, and John Marvin, chairman, of the life and work division of the Michigan council of churches, and of Warner R. Cole, president, and Chester A. McPheeters, public affairs department chairman, of the Detroit council of churches. Others deeply involved in the effort were Mrs. B. R. Donaldson, president of United Church Women of Michigan, Lloyd Collins, president of Protestant Men of Detroit, and Milton Huber of Boys Republic.

Pleas for Widows and Orphans

Proponents of legalized lotteries used the argument that bingo is a harmless pastime and its abolition would rob many splendid people, especially older people, of their main source of pleasure. They contended also that many organizations needed bingo earnings for charitable work. In their advertising they made much of the point that a "yes" vote would help widows, orphans and others in need. Opponents stressed the fact that legalized lotteries would stimulate rackets, injure legitimate charities, hurt business, reduce take-home pay, increase police costs, promote the "something for nothing" philosophy, make law enforcement difficult and open the door for professional gambling. While proponents may have spent as much as $100,000, the Michigan Committee Opposed to Legalized Lotteries spent less than $18,000. This figure does not include the modest sums used by local councils of churches, congregations and ministerial associations in their exceedingly effective efforts.

It is interesting to note that Roman Catholic officials at no time went on record in regard to this issue. When the Knights of Columbus were mentioned as one of the advocate organizations, a K. of C. spokesman quickly dissociated his body from this effort. However, when some opponents interpreted this as an indication that the Knights of Columbus were on *their* side, the K. of C. publicly declared itself neutral. Roman Catholic official neutrality kept the campaign from becoming a divisive religious issue. In fact, the antilotteries forces freely quoted several Catholic leaders in statements stoutly opposing "charity" gambling. The Jewish community appeared to be with the Protestant churches.

A significant factor in the referendum victory was the unequivocal support of the churches' position by the Detroit Citizens' League, an independent group of respected citizens which annually studies qualifications of candidates and examines issues. Moreover the influential *Detroit Free Press* editorially came out against so-called charity bingo. The other two Detroit dailies did not take editorial positions on the issue but all three treated news stories fairly. A considerable number of outstate newspapers expressed opposition to legalized lotteries. And some highly industrial outstate areas soundly defeated the proposal.

Out-State vs. Detroit

Outstate communities as a whole turned in a plurality of 127,000 votes against Proposal No. 4, which more than offset the plurality of 110,000 won by lotteries advocates in Wayne county (metropolitan Detroit). This reflected indefatigable efforts on the part of outstate churches. Too much praise cannot be given to local councils of churches, ministerial associations, denominational leaders and local churches. Many dopesters felt sure that Detroit would roll up a plurality large enough to overtake the outstate victory, but Detroit's church forces had also been arduously at work and prevented the expected landslide. Another factor in the victory was a widely publicized luncheon meeting addressed by Morris Ploscowe, special Kefauver aid and an official of the American Bar Association. A pamphlet, *The Easy-Money Boys,* by Episcopal Bishop Richard S. Emrich, was used widely along with leaflets and other literature prepared by Committeemen Rahn, Mordhorst and Huber. This literature, quickly and conveniently available, played a vital part in the outcome.

The narrow margin of victory leaves no basis for complacency. However, there is no doubt that this is a thrilling victory. The result of the referendum has lifted the moral tone of the community and increased the stature of councils of churches throughout the state as well as of Protestantism in general. It has proved that Christian forces with sufficient courage and cooperation can achieve "the unachievable." Perhaps the greatest lesson learned was that churches must be ready to make adjustments in prearranged plans, denominationally and locally, to act decisively when a moral crisis arises. Such victories as this are not won by scattered and spasmodic effort. Michigan learned on Nov. 2 that churches can close ranks, join hands, battle together in noble causes, and win. The war is probably not over, but winning the first major skirmish stands as a tribute to cooperative Christianity in this commonwealth.

G. Merrill Lenox.

Catholic Action Stirs Australia

Intrusion in Labor Party Policy Incurs Evatt's Wrath, Brings Warning on 'Continental' Politics

SYDNEY, AUSTRALIA, Oct. 23.—Catholic Action, which in recent years has become a powerful undercover force in Australian politics, has incurred the wrath of H. V. Evatt, leader of the Labor party. Some of the strongest trade unions supporting that party have been Communist-controlled. Under the name "Industrial Groups," Catholic Action has managed to get rid of that control in key unions by such methods as the Communists themselves are wont to employ—cell organization, packed meetings and so on. The success of this effort has encouraged Catholic Action to seek wider influence over Labor party policy. In so doing it has drawn on itself the enmity of the left wing which supports Dr. Evatt, who has now publicly accused three prominent Catholic Actionists in Victoria of disloyalty. His action has been condemned by the executive of the party in Victoria. An attempt to depose Evatt from leadership failed, but a major split has developed which has greatly weakened the Labor party. As recently as last summer Labor received more than half Australia's votes in the election, though the Liberal party got a slight majority of parliamentary seats.

Protestants Charge Attempt To Control Politics

Pres. Manefield of the Methodist Church of Australia accuses Catholic Action of "white-anting" the Labor party and seeking to control affiliated unions. Says he: "The recent attacks by certain prominent members of the political wing of Catholic Action on the noted British Labor leader and Anglican layman Clement Attlee, indicated the methods by which this Continental movement is attempting to dominate the political life of this country. We need neither Rome nor Moscow to tell us how to maintain our democratic way of life." The *Anglican* declares that at least some of the Roman Catholic hierarchy in Australia are well aware of the "abyss" into which their church may be plunged by the "perverted ideals and immoderate ambitions of intelligent and dangerous young exponents of the theocratic state in modern corporate form." It adds: "For the church to commit herself to any political party or to form a party of her own is to lose spiritual influence. . . . The Roman Catholic hierarchy will command the support of the Church of England in any effort to disband Catholic Action in its present form."

Mixed Reception For Hromadka

Prof. Josef Hromadka of Czechoslovakia received a mixed reception when he visited this country on his way home from Evanston. At their triennial Australian Assemly, Presbyterians had debated (in private) the propriety of hearing him. Though a very vocal minority was opposed, the majority agreed to hear him. In Bris-

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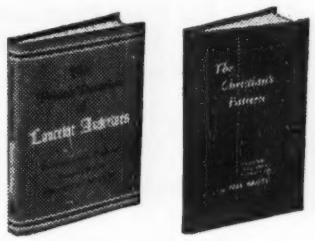

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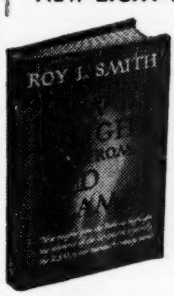

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bane and Melbourne, public meetings which Hromadka addressed were closed in an uproar organized by Catholic Action and a number of new Australians (migrants from Europe). In Sydney, Hromadka's meetings were quite orderly. He was the guest of Australia's Anglican primate and Presbyterian moderator general. Hromadka's public utterances were all directed toward peace, tolerance, and better understanding between East and West. Asked if he were free to criticize communism at home, he said that every sermon he preaches is a criticism of Marxist doctrine, and added that churchmen in Czechoslovakia engage in many frank discussions with Communists. There is no religious persecution in his country, he insisted.

Australian Baptists Active, Though Few in Number

Although Baptists constitute only 1.5 per cent of our population, they are a very keen and evangelical group. At their centenary assembly in Queensland their president said: "God has always delighted to work with minorities. . . . But we have no right to be a minority with the gospel we possess. Let us become magnificent through God's grace and intensify our efforts to reach Christless masses in this centennial year." The assembly adopted a resolution attacking the daily press for its "unashamed exploitation of news items based on sex, vice and crime." Here for the assembly, Pres. Townley Lord of the Baptist World Alliance (described in one newspaper as "Dr. Townley, lord president") addressed packed audiences throughout the continent and visited several state assemblies. In New South Wales the Baptist assembly has urged the government to abolish the "means test," which it calls a "penalty on thrift, a premium on idleness." To abolish the test would mean giving old age pensions to all men at 65 and to all women at 60. At present, only those with limited incomes can claim the pension.

Presbyterians to Vote on Invitation to Union

This summer the Methodist and Congregational churches invited the Presbyterians to reopen the negotiations for corporate union which were broken off three years ago. After vigorous debate, the Australian Presbyterian Assembly voted 201-47 to refer the invitation to the entire membership of the church. If the vote is favorable, negotiations will begin at once so that a definite plan for union can be laid before the next triennial sessions of the three churches. It is known that Presbyterians in Queensland, New South Wales and Western Australia favor accepting the invitation. Though the strongest opposition is in Victoria, the assembly in that state, meeting shortly after the federal assembly, declared in favor of reopening negotiations.

And So Forth

At the Anglican Synod the primate sought assurances from Prime Minister Menzies that there will be no alteration in the traditional British and Australian practice of marking national occasions by religious ceremonies. A similar plea was made by the Congregational Assembly. Last February Roman Catholic Archbishop Mannix claimed that Menzies had agreed to separate religious from civil ceremonies. This Menzies has not denied. (See The Christian Century for June 2, p. 684.)

Australia has raised its immigration quota for 1954-55 from 100,000 to 107,000. The increase was decided on in view of the buoyancy of our economy and the need for more workers. Housing, however, is still inadequate.

There has been a wonderful rain over the whole of eastern Australia. The drought is broken!

On his return from Evanston, Anglican Bishop Moyes of Armidale described Americans as "childlike in politics, sentimental in religion, and astonishingly generous and hospitable."

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Churches Outride Hysteria Storm

By Courageous Facing of 'Subversive' Charges, New England Village Parishes Grow Stronger

HANOVER, N. H., Nov. 8.—The trouble awaiting the forthright minister who refuses to remain silent in the face of the fear and emotionalism aroused by the mccarthyist spirit is illustrated in the recent experiences of two northern New England pastors. That these cases were resolved, the charges proved false and the parishes concerned strengthened should encourage other ministers to realize that they need not retreat into a "subversive inactivity" in which issues are avoided, dangers go unchallenged and the prophetic voice of the Christian ministry is stilled.

Hysteria in Plainfield

During the summer of 1953 Paul C. Mills, pastor of the Community Baptist Church of Plainfield, N. H., and his wife directed a vacation Bible school in that small rural community on the Connecticut river. At the final meeting for parents and pupils, Mrs. Mills referred to the Rosenberg execution and the attendant hysteria as having created Communist martyrs, revealed the depth of our uncertainty and been an episode of defeat in our larger battle against communism. She declared that building confidence, faith and right moral standards in the home is the point at which we must begin to resist further invasion of America by fear and hysteria.

Within a few days, Mills noticed that people were avoiding him, and he began to hear overtones of a "whispering campaign" against him. One evening the church trustees called at the parsonage. They had just met with several people who wanted to prefer charges of "communism" against Mills and his wife. The specific complaints: An action song used in the vacation school "made fun of soldiers, undermined American morale and was preparatory to a Russian invasion." The reference to the Rosenberg execution constituted criticism of the U.S. government. A story told by Mrs. Mills at the closing exercise was "direct communist propaganda." (The story, taken from the Baptist Vacation Church School Leaders' Guide, was entitled "Jesus, the Great Leader.") One of the complainers, who neither belongs to nor attends the church, declared: "I'm not going to stand by and see the Russians march in here and rape my four daughters."

The Agitators Confronted

After prayerful consideration of their dilemma Mr. and Mrs. Mills visited the most rabid objectors. At first they met storms of abuse, but in the end felt they had convinced their critics that they were not Communists. At a Sunday service, explanations were made by the pastor and the moderator, and the matter was thought closed.

Then, in December, Mrs. Mills was hired by the Plainfield school as a substitute for an ailing teacher. The next morning the superintendent called on her to cancel the contract. Parents had threatened to remove their children from school if a "communist sympathizer" were employed. The whole question boiled up again. The Millses sought advice from the Baptist state superintendent and from Prof. Prentiss Pemberton of Andover-Newton Theological School, of which they were graduates.

Citizens' Committee Takes Over

Finally, the pastor and his wife went to Concord and told their story to the New Hampshire agent of the FBI, requesting that they be investigated. He asked them to write out their story, but said that his agency could not take steps to satisfy the accusers. From Concord the Millses phoned home, requesting that a meeting of church officials and citizens be called. They felt that the matter had gone beyond personalities—out of the church into the community. Freedom of education as well as freedom of the pulpit had been challenged.

In Plainfield, the meeting resulted in formation of a committee, which decided to talk the matter over with the superintendent of schools. Some members advised legal action. It was discovered that the instigators of the "communist" charges had begun to realize the seriousness of what they had done and were seeking to apologize. The citizens' committee invited the dissidents to meet with the Millses at the parsonage. There a statement was drawn up: "We do not believe that the Rev. and Mrs. Mills are communists or communist sympathizers now, or ever have been. We want to straighten this situation out to the best of our ability." Six of the principal agitators signed the document, with members of the citizens' committee as witnesses.

At Christmas a gift came to the Millses, with a card signed by 96 families: "To Paul and Nancy, with deep gratitude for the courageous, devoted and inspiring leadership which you have given to the Plainfield community."

Mills says that the experience was one of the most trying he ever hopes to live through. But he feels that by staying with it, seeking competent advice outside and requesting an FBI investigation, he was able to weather the storm. He believes that his ministry is deeper and that he and his wife are "bigger people" because of the experience. Mrs. Mills was rehired by the school, and her husband's ministry continues to grow in effectiveness.

Social Action in Lyndonville

In the small northern Vermont town of Lyndonville, the First Congregational Church has as its pastor Robert Mayhew, who at one time was legislative agent for the Maine council of churches and has been a member of the Congregational Christian Council for Social Action. During the period of tension within the denomination over the council, the Lyndonville parish decided to form a local social action unit. Immediately, opposition cropped up in the community. The protesters justified their stand by pointing to materials supplied by the League to Uphold Congregational Principles, a dissident group in the denomination.

The Lyndonville parish invited Herman Reissig, a national staff member of the Council for Social Action, to preach in the church one Sunday morning and to address an open meeting in the evening. Then it was discovered that the American Legion

(Continued on p. 1447)

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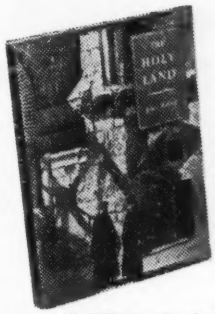

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The idea of social justice was expelled so thoroughly from the ancient church that it has been treated as an intruder in the sphere of religion for more than fifteen hundred years. The term "God" has been restricted to the idea of individual righteousness and personal redemption—just like the powerful engine pulling only a toy train. In the prophet Isaiah's vision of God's purpose "He will bring forth justice to the nations [not simply to Israel]. He will not fail nor be discouraged until he have set justice in the earth" [not merely in Israel], (Isa. 42). Instead of this imperial world-ideal, most religious people, in all honesty and sincerity, have been satisfied with personal salvation and individual comfort from the Lord. (A little selfish, is it not ?). Do you wish to use your influence in promoting knowledge of truth and fact which will help to bring the churches and the general public up to the intellectual level of our progressive theological seminaries and outstanding universities?—A circular will be sent to you upon receipt of a three cent stamp to cover postage. Requests for the circular must be accompanied by the three cent stamp to defray cost of mailing.—L. Wallis, Box 73, Forest Hills, Long Island, New York.

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Filho Wins Faith Of the Brazilians

New President is Son of Evangelical Elder—Protestants Address a Letter to the Nation

São Paulo, Brazil, Nov. 1.—Café Filho, who as vice-president took over leadership of the nation when Pres. Getulio Vargas committed suicide two months ago, is the son of an elder in the Presbyterian Church. He attended Sunday school when he was a child. Nowadays he seems not to be interested in identifying himself with any church, but Protestants say he retains a spiritual background. When he was elected to the vice-presidency he was attacked by the Roman Catholic hierarchy, not on religious grounds but because, mistakenly, it assumed that he was sympathetic to communism. Today he has the support of all parties and is governing with great wisdom.

Praise Former President

Pres. Vargas' suicide naturally dominated the news for weeks after. Estimates of the man and his work varied. Cardinal Camara, the archbishop of Rio de Janeiro, said Getulio was a "freethinker" but respected the Roman Catholic Church and favored her, granting religious education in public schools and providing chaplaincies in the army and navy. Tristão de Ataide, the liberal Catholic journalist who is frequently mentioned by this correspondent, said that, though Vargas' ideal of protecting the poor commands respect, his administration did not succeed in improving the country's social and economic condition.

Few Echoes of Evanston

The Evanston assembly of the World Council of Churches awakened little interest in this country. The Evangelical Confederation sent only one representative (a Methodist). One factor in the general apathy was the propaganda line of McIntire fundamentalists that the World Council is polluted by Communists and by its own purpose of taking the Protestant churches back to Rome. However, the magazine *Christianity* published complete news of Evanston and stressed the assembly's contribution to solving the social and economic problems of the world. The director of the *Puritan*, official organ of the Presbyterian Church of Brazil, who spent three days in Evanston, analyzed the assembly with calm and impartiality. He could sense the "piety and sincerity of those great personages of Christendom" who attended the meeting. It may be, he said, that these leaders are "modernists," especially if the word is not defined, and he does not agree with many of their ideas; but, he concluded, "the Bible was the book these men had in their hands, and their message is Christ, and Christ crucified, the only Savior and Hope of the world."

Evangelicals Issue New Manifesto

The Evangelical Confederation of Brazil recently published a manifesto directed to

the people and the government. Declaring that "we are a Christian country, but among us there are tremendous evils which endanger the life of our country," it deplores persecution of Protestants by Roman Catholics at a time when Christians should unite. It points to the disrespect for law so prevalent here, and in this connection cites the recent declaration of a cardinal, that "if a government of Brazil sanctions the law of divorce, the church and Christian people will take arms against that government."

Repudiate Necessity for Single National Faith

This church manifesto takes sharp issue with the thesis that national unity requires religious unity, and reminds Catholics that in Protestant countries they enjoy full religious freedom. With reference to divorce, which is being discussed here with great interest, it points out that the state must respect the desires of many persons who are not Christians and want divorce, which in special cases should be granted to prevent greater evils. In conclusion, the document lists the important contributions that Protestantism has made to the life of Brazil. The manifesto was praised by a federal deputy in the national congress.

Honor Evangelical Sociologist

Roger Bastide, a French sociologist who has taught for 18 years in the University of São Paulo, was honored recently by the Brazilian government, which made him commander of the Order of the Southern Cross. Prof. Bastide, a liberal Protestant, has now received an appointment to the faculty of the Sorbonne in Paris. In ceremonies connected with his departure he was cited as one of the greatest authorities in the Latin countries on the sociology of religion. One of the speakers said that few persons, French or Brazilian, had done such great spiritual work for Brazil. Bastide studied the problem of the Negro in Brazil for several years and is a recognized authority on the subject. He was interested in the Christian Union of Students, an affiliate of the World Christian Student Federation, and is author of a number of studies on Brazilian Protestantism.

And So Forth

Three Protestants were elected as deputies in the São Paulo state elections last month. One of the three will be named a deputy to the national congress.

Fifty per cent of Brazil's population is illiterate, but among Protestant church members the rate is 10 per cent lower, according to a recent statement made in the national congress.

João Del Nero.

OUTRIDE HYSTERIA IN NEW ENGLAND VILLAGES

(Continued from p. 1445)

had set that Sunday as the day for its annual memorial service, in which both local churches participate. The pastor the Legion had invited to preach offered to let Mr. Reissig take his place, but the Legion said No. As things finally worked out, Reissig preached in a neighboring church that Sunday morning, and in the evening a meeting was held at which the whole range of issues was openly discussed, with apparent good feeling on all sides.

However, trouble persisted. When parishioners were asked to accept responsibility in the church they made some excuse. The reason finally came to light: in a folder being distributed in the community by the Legion, Mayhew was listed among "Congregationalists named by the House committee on un-American activities." The local church cabinet, which met regularly during the crisis, asked a senator and a representative to get the facts. They reported that years before Mayhew had signed an open letter which later turned out to have had the support of certain organizations subsequently declared subversive by the attorney general.

The Congregation Acts

At a well attended meeting the congregation debated the whole matter. It was proposed that the provision for "disciplining" members be invoked if the undercover campaign continued. Though the air seemed for a while to clear, continued discussion made it necessary to call further meetings to consider the social action committee. Finally, at another meeting of the congregation, a vote "one way or another" was called for. In the main the members stood by the pastor. Diligent educational efforts on the part of the social action committee resulted in some of the original opponents' themselves becoming members. Since that time, the committee has gone on to do effective work.

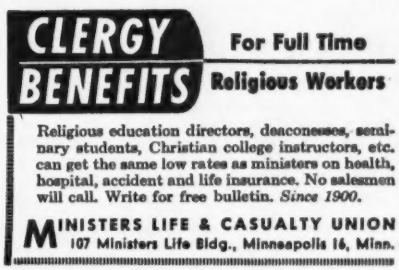
Mayhew says that the tie between the people and their pastor, whom they knew as a friend ready to stand by them in their troubles, remained unbroken through all the turbulence. "Our church will bear the scars of this experience for many years to come," he says. "But in many respects we are stronger for having been tested in this way."

Lessons to be Learned

What is proved by these examples of dealing with outcroppings of hysteria in local churches? Observers who have watched the course of events agree that if the two ministers had tried to hush things up and evade issues, the moral authority of the churches in those villages would have been seriously undermined and important freedoms diminished. In each case, it seems that the essentially faithful and sound pastoral relationship was a bond that held, though other ties were strained or even broken. Because pastors and church officials took prompt and careful note of the trouble and considered it important that issues be met openly and honestly, the churches themselves grew stronger, and individuals within them learned much about the need of defending precious freedoms.

In each case, leaders in the church sensed the deeper issues underlying the local squabble. The experiences highlighted the need for patience and courage in such crises. Both communities discovered that there are in the Christian faith a health and vitality that are stronger than the suspicions and uncertainties which, fed from the larger community, arose like a fever among them. What happened in these two small communities can happen anywhere; and the courage, patience and persistence with which the controversies were resolved likewise can be emulated anywhere.

Harland G. Lewis.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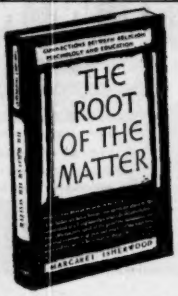

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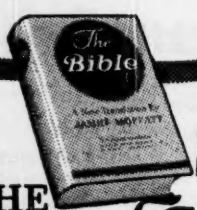

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